An Homelie against disobedience and wylfull rebellion.

¶ The first part.

AS God the creator and Lorde of all thinges, appointed his angels and heauenly creatures in all obedience to serue and to honour his maiestie: so was it his will that man, his chiefe creature vpon the earth, should liue vnder the obedience of him his creator and Lorde: and for that cause, God, alsoone as he had created man, gaue vnto him a certaine precept and lawe, which he (being yet in the state of innocencie, and remayning in paradise) should obserue as a pledge and token of his due & bounden obedience, with denunciation of death if he did trangresse and breake the said lawe and commaundement. And as God would haue man to be his obedient subiect, so did he make all earthly creatures subiect vnto man, who kept their due obedience vnto man, so long as man remayned in his obedience vnto God: in the whyche obedience yf man had continued still, there

Psalm. 96. b 8. & 102. d. 20. & 148. a. 2.
Daniel 3 e. 58. & 7. c. 10
Math. 26. e. 55.
Colos. i. b. 16
Hebre. i. b. 4. c. 14.
Apoca. 19 b 10.
Gene. 2. c. 17
Gene. 1. d. 28.

had ben no quyetie, no diseases, no sickenesse, no death, nor other miseries wherewith mankynde is nowe infinitely and most miserablie afflicted and oppressed. So here appeareth the originall kyngdome of God ouer angels and man, and vniuersallie ouer all thinges, and of man ouer earthly creatures, whiche God had made subiect vnto him, and withall the felicitie and blessed state which angels, man, and all creatures had remayned in, had they continued in due obedience vnto God their king. For as long as in this first kingdome the subiectes continued in due obedience to God their kyng, so long dyd God embrace all his subiectes with his loue, fauour, and grace, whiche to enioy, is perfect felicitie, whereby it is euident, that obedience is the principal vertue of al vertues, and in deede the very roote of all vertues, and the cause of all felicitie. But as all felicitie and blessednesse shoulde haue continued with the continuaunce of obedience: so with the breache of obedience and breakyng in of rebellion, al vices and miseries dyd withall breake in, and ouerwhelme the worlde. The first auctheur of which rebellion the roote of all vices, and mother of all mischiefes, was Lucifer, first Gods most excellent creature, and most bounden subiect, who by rebelling against the maiestie of God, of the brightest and most glorious angell, is become the blackest & most foulest feende and deuill: and from the height of heauen, is fallen into the pit and bottome of hell.

Mat. 4. b. 9.
Mat. 25. d. 41
Iohn. 8. f. 4.
2. Pet. 2. 2. 4.
Epist Iude. 2. 6.
Apoc. 12. b. 7

Here

Here you may see the first authour a founder of rebellion, and the rewarde thereof, here you may see the graunde captayne and father of all rebels, who perswadyng the folowyng of his rebellion agaynst God their creator and Lorde vnto our first parentes Adam and Eue, brought them in high displeasure with God, wrought their exile and banishment out of paradise, a place of all pleasure and goodnesse, into this wretched earth and vale of all miserie: procured vnto them sorowes of their mindes, mischiefes, sicknesse, diseases, death of their bodyes, and which is farre more horrible then all worldly and bodyly mischiefes, he had wrought thereby their eternall and euerlasting death and dampnation, had not God by the obedience of his sonne Jesus Christe repaired that, which man by disobedience and rebellion had destroyed, and so of his mercie, had pardoned and forgeuen him: of whiche all and singuler the premises, the holy scriptures do beare recorde in sundry places. Thus you do see that neither heauen nor paradise coulde suffer any rebellion in them, neither be places for any rebels to remayne in. Thus became rebellion, as you see, both the first and greatest, and the very roote of all other sinnes; and the first and principall cause both of all worldly and bodyly miseries, sorowes, diseases, sicknesses, and deathes, and which is infinitely worse then all these, as is saide, the very cause of death & dampnation eternal also. After this breache of obedience to

Gene. 3.2. i.&c.
Sap. 2.d.24.
Gen. iii.b. 8.9.&c.c.17. &c.d.23.24.
Rom. v.c.12 &c.&c.d.19. &c.

God, and rebellion against his maiestie, al mischeifes and miseries breaking in therwith, and ouerthrowing the worlde, lest all thinges should come vnto confusion and vtter ruine. God foorthwith by lawes geuen vnto mankynd, repayred against the rule and order of obedience thus by rebellion ouerthrowen, and besides the obedience due vnto his maiestie, he not onlye ordayned that in families and houholdes the wyfe should be obedient vnto her husbande, the children vnto their parentes, the seruantes vnto their maisters: but also when mankinde increased, and spread it selfe more largelie ouer the worlde, he by his holy worde dyd constitute and ordayne in cities and countreyes seuerall and speciall gouernours & rulers, vnto whom the residue of his people should be obedient.

Gen. iii. d. 17

Gen. iii. c. 16.

Iob. 34. d. 30. & 36. a 7. Eccle. 8. a. 2. & 10. c. 16. 17. & d. 20. Psal. 18. g. 50. & 20. b 6. & 21. a. 1. & 144. a. 1. Pro. 8. b. 15.

As in readyng of the holye scriptures, we shall finde in very many and almost infinite places, aswell of the olde Testament, as of the newe, that kinges and princes, aswell the euill as the good, do reigne by gods ordinaunce, and that subiectes are bounden to obey them: that god both geue princes wyfedome, great power, and authoritie: that God defendeth them against their enemies, & destroyeth their enemies horribly: that the anger and displeasure of the prince is as the roaring of a lion, and the verye messenger of death: and that the subiect that prouoketh him to displeasure sinneth against his owne soule: with many other thinges concerning both the authoritie of princes, and the

dutie of ſubiectes. But here let vs rehearſe two ſpecial places out of the new Teſtament, which may ſtand in ſteade of all other. The firſt out of ſaint Paules Epiſtle to the Romanes in the .13. Chapter, where he wryteth thus vnto all ſubiectes, Let euery ſoule be ſubiect vnto the higher powers, for there is no power but of god, and the powers that be, are ordayned of god. Whoſoeuer therfore reſiſteth the power, reſiſteth the ordinaunce of God: and they that reſiſt, ſhall receaue to them ſelues damnation. For princes are not to be feared for good woorks, but for euill. Wilt thou then be without feare of the power? Do well, ſo ſhalt thou haue prayſe of the ſame: for he is the minister of God for thy wealth: but if thou do euyl, feare: for he beareth not the ſwoorde for naught, for he is the minister of God to take vengeaunce vpon hym that doeth euyll. Wherefore ye muſt be ſubiect, not becauſe of wrath only, but alſo for conſcience ſake: for, for this cauſe pay ye tribute, for they are Gods ministers, ſeruing for the ſame purpoſe. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom ye owe honour. Thus farre are ſaint Paules woordes. The ſeconde place is in ſaint Peters firſt epiſtle, and the ſeconde chapter, whoſe woordes are theſe, Submit your ſelues vnto al maner ordinaunce of man for the Lordes ſake, whether it be vnto the kyng, as vnto the chiefe head, either vnto rulers, as vnto

Rom.13.

1.Pet.2.

'them that are sent of hym for the punishment
'of euyll doers, but for the cherishing of them
'that do well. For so is the wyl of God, that with
'well doyng ye may stoppe the mouthes of igno-
'raunt and foolishe men: as free, and not as ha-
'uing the liberte for a cloke of malitiousnesse,
'but euen as the seruauntes of God. Honour
'all men, loue brotherly felowship, feare God, ho-
'nour the kyng. Seruauntes obey your maisters
'with feare, not only if they be good and curte-
'ous, but also though they be frowarde. Thus
farre out of saint Peter. By these two places
of the holy scriptures, it is most euident, that
Kinges, Queenes, and other princes (for he speak-
eth of aucthoritie a power be it in men or wo-
men) are ordayned of God, are to be obeyed and
honoured of their subiectes: that such subiectes
as are disobedient or rebellious against their
princes, disobey God, and procure their owne
damnation: that the gouernment of princes is
a great blessing of God geuen for the commun
wealth, specially of the good and godly: for the
comforte and cherishing of whom God geueth
and setteth vp princes: & on the contrary part,
to the feare and for the punishment of the euyll
and wicked. Finally that if seruauntes ought
to obey their maisters, not only beyng gentle,
but such as be frowarde: al well and much more
ought subiectes to be obedient, not only to their
good and curteous, but also to their sharpe and
rigorous princes. It commeth therfore neither
of chaunce & fortune (as they fearme it) nor of
thambi-

thambition of mortall men and women clyming vp of theyr owne accorde to dominion, that there be kynges, Queenes, Princes, and other gouernours ouer men being their subiectes: but all kynges, Queenes, and other gouernours are specially appoynted by the ordinaunce of God. And as God him selfe, beyng of an infinite maiestie, power, & wyldome, ruleth and gouerneth all thynges in heauen and in earth, as the vniuersall Monarche & only kyng and Emperour ouer all, as being only able to take and beare the charge of all: so hath he constitute, ordayned, and set earthly prynces ouer parteculer kingdoomes & dominions in earth, both for the auoydyng of all confusion, whyche els woulde be in the world if it should be without such gouernours, and for the great quiet and benefite of earthly men their subiects, and also that the princes them selues in authoritie, power, wisdome, prouidence, & righteousnes in gouernment of people and countreys committed to their charge, should resemble his heauenly gouernance, as the maiestie of heauenly thyngs may by the bacenelle of earthly thynges be shadowed and resembled: And for that similitude that is betweene the heauenly Monarchie, and earthly kingdoomes wel gouerned, our sauiour Christe in sundrye parables sayth that the kyngdoome of heauen is resembled vnto a man a kyng, and as the name of the king is very often attributed and geuen vnto God in the holy scriptures, so doth God him selfe in the same

Pſal.10.b 16. &.45 a. 6.&c. & 47.a.2.

Eccle.17.c.

Mat.18.c.23. &.22.a.2.

Pſal.10.b.16, & 45 a.b. & 47.a. 2.&c.

Mat,22.b.13. and,25.c34.

same scriptures sometime vouchsafe to communicate his name with earthly princes, learning them Gods: Doubtlesse for that similitude of gouernment, which they haue or should haue not vnlike vnto God their king. Vnto the which similitude of heauenly gouernment, the nearer and nearer that an earthly prince doth come in his regiment, the greater blessing of Gods mercy is he vnto that countrey and people ouer whom he raigneth: and the further and further that an earthly prince doth swarue from the example of the heauenly gouernment, the greater plague he is of Gods wrath, and punishment by Gods iustice, vnto that countrey & people ouer whom God for their sinnes hath placed such a prince and gouernour. For it is in deede euident both by the scriptures, and by dayly experience, that the maintenance of all vertue and godlynesse, and consequently of the wealth and prosperitie of a kingdome & people, doth stand & rest more in a wise and good prince on the one part, then in great multitudes of other men being subiectes: and on the contrary part, the ouerthrowe of all vertue and godlynesse, and consequently the decay & vtter ruine of a Realme and people doth growe and come more by an vndiscrete & euyll gouernour, then by many thousandes of other men beyng subiectes: thus say the holy scriptures, well is thee

Psal 82.b.6.

Eccl.10.d.16. ‘O thou land (saith the preacher) whose king is ‘come of nobles, and whose princes eate in due ‘season, for necessitie, and not for lust. Agayne, a

wise

wyle and righteous kyng maketh his Realme and people wealthy: and a good, mercyfull, and gracious prince, is as a shadowe in heate, as a defence in stormes, as dewe, as sweete showres, as freshe water spryinges in great droughtes. Agayne, the scriptures of vndiscrete and euyll princes speake thus, woo be to thee (O thou lande) whose kyng is but a chylde, and whose princes are early at their bankettes. Agayne, when the wicked do raigne, then men go to ruine. And agayne, A foolishe prince destroyeth the people, and a couetous kyng vndooth his subiectes. Thus speake the scriptures, thus experience testifieth of good and euyll princes. What shall subiectes do then? Shall they obey valiaunt, stoute, wyse, and good princes, and contemne, disobey, and rebell against chyldren beyng their princes, or against vndiscrete and euyll gouernours? God forbid. For first what a perilous thyng were it to commit vnto the subiectes the iudgement which prince is wyse and godly, and his gouernment good, & whiche is otherwise: as though the foote must iudge of the head: an enterprise very heynous, and must needes breede rebellion. For who els be they that are most inclined to rebellion, but suche hautie spirites? From whom springeth suche foule ruine of Realmes? Is not rebellion the greatest of all mischeefes? And who are most redie to the greatest mischeefes, but the worst men? Rebelles therefore the worst of all subiectes are most redie to rebellion, as beyng the

Pro 16. & 29. Eccle. 10. Esai 32. a.

Eccle. 10. d. 16.

Prou. 28. & 29.

worst of all vices, and furthest from the dutie of a good subiect: as on the contrary part, the best subiectes are most firme and constant in obedience, as in the speciall and peculier vertue of good subiectes. What an vnworthy matter were it then to make the naughtiest subiectes, and most inclined to rebellion & all euyll, iudges ouer their princes, ouer their gouernment, and ouer their counsellers, to determine whiche of them be good or tollerable, and whiche be euyll, and so intollerable that they must needes be remoued by rebels, being euer redie as the naughtiest subiectes, soonest to rebell against the best princes, specially if they be young in age, women in sexe, or gentle, and curteous in gouernement, as trusting by their wicked boldnesse easyly to ouerthrow their weakenesse and gentlenesse, or at the least so to feare the mindes of such princes, that they may haue impunitie of their mischeeuous doynges. But where as in deede a rebel is worse then the worst prince, and rebellion worse then the worst gouernement of the worst prince that hytherto hath ben: both are rebels vnmeete ministers, and rebellion an vnfit and vnwholsome medicine to reforme any small lackes in a prince, or to cure any litle greefes in gouernement, suche leude remedies beyng farre worse then any other maladies and disorders that can be in the body of a common wealth. But whatsoeuer the prince be, or his gouernement, it is euident that for the most part those princes whom some sub-

subiectes do thinke to be very godly, and vnder whose gouernement they reioyce to liue: some other subiectes do take the same to be euyll and vngodly, and do wishe for a chaunge. If therfore all subiectes that mislyke of their prince, shoulde rebell, no Realme shoulde euer be without rebellion. It were more meete that rebels shoulde heare the aduise of wise men, and geue place vnto their iudgement, & folowe the example of obedient subiectes, as reason is that they whose vnderstanding is blinded with so euyll an affection, shoulde geue place to them that be of sounde iudgement, and that the worse should geue place to the better: and so might Realmes continue in long obedience, peace, & quietnesse. But what if the prince be vndiscrete, & euyll in deede, and it also euident to all mens eyes, that he so is? I aske agayne, what if it be long of the wickednesse of the subiectes, that the prince is vndiscrete or euyll? Shall the subiectes both by their wickednesse prouoke God for their deserued punishment to geue them an vndiscrete or euyll prince, and also rebell against hym, and withall against God, who for the punishment of their sinnes dyd geue them suche a prince? wyll you heare the scriptures concerning this point? God (say the holy scriptures) maketh a wicked man to raigne for the sinnes of the people. Agayne, God geueth a prince in his anger (meaning an euyll one) and taketh away a prince in his displeasure, meaning specially when he taketh away a good prince for

[c] Iob.34.d 30.

[c] Osee.13.6.

the sinnes of the people: as in our memorie he toke away our good Iosias kyng Edwarde in his young and good yeres for our wickednelle.

2 Par.2.&.9 And contrarylye, the scriptures do teache that
Prou.16. God geueth wysdome vnto princes, and maketh a wyse and good kyng to raigne ouer that people whom he loueth, and who loueth hym.

'Agayne, If the people obey God, both they and
1.Reg.12.c. 'their kyng shall prosper & be safe, els both shall
'perishe, saith God by the mouth of Samuel. Here you see, that God placeth aswell euyll princes as good, and for what cause he doth both. If we therfore wyll haue a good prince, eyther to be geuen vs, or to continue, nowe we haue such a one, let vs by our obedience to God and to our prince, moue God therunto. If we will haue an euyl prince (when God shall sende such a one) taken away, and a good in his place, let vs take away our wickednelle, which prouoketh God to place such an one ouer vs, and God wyll eyther displace hym, or of an euyll prince, make hym a good prince: so that we first wyll chaunge our euyll into good. For wyll you
Prou.21.a. heare the scriptures? 'The heart of the prince
Esdr.7.d. 'is in Gods hande, whiche way soeuer it shall 'please hym, he turneth it. Thus say the scriptures, wherefore let vs turne from our sinnes vnto the Lorde with all our heartes, & he wyll turne the heart of the prince vnto our quiet and wealth: Els for subiectes to deserue through their sinnes to haue an euyll prince, and then to rebell against hym, were double and treble

euyll,

euyll, by prouoking God more to plague them: May let vs either deſerue to haue a good prince, or let vs pacientiy ſuffer and obey ſuch as we deſerue. And whether the prince be good or euill, let vs according to the counſell of the holy ſcriptures pray for the prince, for his continuaunce and increaſe in goodneſſe yf he be good, and for his amendement yf he be euyll. Wyll you here the ſcriptures concerning this moſt neceſſarie poynt? Therfore therefore ſaith ſaint Paul, that aboue al thinges, prayers, ſupplications, intercellions, & geuing of thankes be had for all men, for kinges, and all that are in auctoritie, that we may liue a quiet and peaceable lyfe with all godlyneſſe: for that is good and acceptable in the ſight of God our ſauiour. &c. This is ſaint Paules counſell. And who I pray you was prince ouer the moſt part of Chriſtians, when gods holy ſpirite by ſaint Paules pen gaue them this leſſon? Forſooth, Caligula, Clodius, or Nero, who were not onlye no Chriſtians, but Pagans, and alſo either fooliſhe rulers, or moſt cruell tyrauntes. Wyll you yet heare the worde of God to the Jewes, when they were priſoners vnder Nabuchodonoſor king of Babylon, after he had ſlaine their king, nobles, parentes, children, and himſelfe, burned their countrey, cities, yea Hieruſalem it ſelfe, and the holy temple, and had caryed the reſidue remayning aliue captiues with him vnto Babylon: Wyll you heare yet what the prophete Baruch ſayth vnto Gods people be- 1. Timo. 2. a.

'ing in this captiuitie: Pray you, sayth the pro-
'phete, for the lyfe of Nabuchodonozor kyng of
Baruc.1.b.11. 'Babylon, and for the lyfe of Balthaser his
'sonne, that their dayes may be as the dayes of
'heauen vpon the earth, that God also may geue
'vs strength, and lighten our eyes, that we may
'liue vnder the defence of Nabuchodonozor king
'of Babylon, and vnder the protection of Bal-
'thaser his sonne, that we may long do them
'seruice, and finde fauour in their sight. Pray
'for vs also vnto the Lord our God, for we haue
'sinned agaynst the Lord our God. Thus farre
the prophete Baruch his wordes: whiche are
spoken by him vnto the people of God, of that
kyng, who was an heathen, a tyraunt, and cru-
el oppressour of them, and had ben a murther-
rer of many thousandes of their nation, and a
destroyer of their countrey, with a confession
that their sinnes had deserued such a prince to
raigne ouer them. And shall the olde Christi-
stians, by saint Paules exhortation, pray for
Caligula, Clodius, or Nero? Shall the Iewes
pray for Nabuchodonozor? these Emperours
and kinges being straungers vnto them, being
Pagans and Infidels, being murtherers, ty-
rauntes, and cruell oppressours of them, and
the destroyers of their countrey, countreymen,
and kinsmen, the burners of their villages,
townes, cities, and temples? And shall not we
pray for the long, prosperous, and godly raigne
of our naturall prince? no straunger (which is
Deut.17.c. 15. obserued as a great blessing in the scriptures)

of

of our Christian, our moſt gratious Soueraigne, no Heathen, nor Pagan prince? Shall we not pray for the healthy of our moſt mercifull, moſt louing Soueraigne, the preſeruer of vs and our countrey, in ſo long peace, quietnes, and ſecuritie, no cruell perſon, no tyraunt, no ſpoyler of our goodes, no ſhedder of our bloods, no burner, and deſtroyer of our townes, cities, and countrey, as were thoſe, for whom yet as ye haue heard, Christians, being their ſubiectes ought to pray? Let vs not commit ſo great ingratitude agaynſt God and our Soueraigne, as not continually to thanke God for this gouernment, and for his great and continuall benefites and bleſſinges powred vpon vs by ſuch gouernment. Let vs not commit ſo great a ſinne agaynſt God, agaynſt our ſelues, and our countrey, as not to pray continually vnto God for the long continuaunce of ſo gratious a ruler vnto vs, and our countrey. Els ſhal we be vnworthy any longer to enioy thoſe benefites and bleſſinges of God, which hitherto we haue had by her: and ſhalbe moſt worthy to fall into all thoſe miſchiefes and miſeries, whiche we & our countrey haue by gods grace through her gouernment hitherto eſcaped. What ſhall we ſay of thoſe ſubiectes? may we call them by the name of ſubiectes? who neither be thankfull, nor make any prayer to God for ſo gratious a Soueraigne: but alſo them ſelues take armor wickedly, aſſemble cõpanies & bandes of rebels, to breake the publike peace

to

so long continued, & to make, not warre, but rebellion, to endaunger the person of such a gratious Soueraigne, to hazard the estate of their countrey (for whose defence they shoulde be redie to spende their liues) and being Englishemen, to robbe, spoyle, destroy & burne in Englande Englishemen, to kill and murther their owne neighbours and kinsfolke, their owne countreymen, to do all euill and mischiefe, yea and more to them soraigne enemies woulde, or coulde do: what shall we say of these men, who ble them selues thus rebellioully agaynst their gratious Soueraigne: who, yt God for their wickednes had geuen them an heathen tyraunt to raigne ouer them, were by gods word bound to obey him, and to pray for him. what may be spoken of them: so farre doth their vnkindnes, vnnaturalnesse, wickednesse, mischeuousnesse in their doinges, passe and excel any thing, and all thinges that can be expressed or vttered by wordes. Only let vs wishe vnto all such most speedie repentaunce, and with so greeuous sorow of heart, as such so horrible sinnes against the maiestie of God do require, who in most extreme vnthankfulnesse do rise not only against their gratious prince, agaynst their naturall countrey, but agaynst all their countremen, women, and children, against them selues, their wiues, children, and kinsfolkes, and by so wicked an example agaynst all Christendome, and agaynst whole mankinde of all maner of people throughout the wyde worlde: suche repentaunce

saunce, I say, suche sorowe of heart God graunt vnto all such whosoeuer syde of priuate and malitious purpose, as is meete for suche mischeeues attempted, and wrought by them. And vnto vs and all other subiectes God of his mercy graunt, that we may be most lothe to all such, and most lyke to good, naturall, louing, and obedient subiectes: nay, that we may be such in deede, not only shewing all obedience our selues, but as many of vs as be able to the vttermost of our power, habilitie, and vnderstanding, to stay and represse all rebels, and rebellions against God, our gratious prince, and natural countrey, at euery occasion that is offered vnto vs. And that whiche we all are hable to do, vnlesse we do it, we shall be most wicked and most worthy to feele in the ende suche extreme plagues, as God hath euer powred vpon rebels. Let vs all make continuall prayers vnto almightie God, euen from the bottome of our hearts, that he will geue his grace, power, and strength vnto our gratious Queene Elizabeth, to vanquishe and subdue all, as well rebels at home, as forraine enemies, that all domesticall rebellions being suppressed and pacified, and all outwarde inuasions repulled and abandoned, we may not only be sure, and long continue in all obedience vnto our gratious soueraigne, and in that peaceable and quiet life whiche hytherto we haue lead vnder her Maiestie, with all securitie: but also that both our gratious Queene Elizabeth, and we her subiectes, may altogether in al obedience vnto God

the king of all kinges, and vnto his holy lawes, leade our liues to in this worlde, in all vertue and godlinesse, that in the worlde to come we may enioy his euerlasting kyngdome: whiche I beseche God to graunte, as well to our gracious soueraigne, as vnto vs all, for his sonne our sauiour Iesus Christes sake, to whom with the father and the holy ghost, one God and king immortall, be all glory, prayse, and thankes geuing worlde without ende. Amen.

Thus haue you heard the first part of this Homilie, nowe good people let vs pray.

¶ The prayer.

O Most mightie God, the Lorde of hoastes, the gouernour of all creatures, the only geuer of all victories, who alone art hable to strengthen the weake against the mightie, and to vanquishe infinite multitudes of thyne enemies with the countenaunce of a fewe of thy seruauntes calling vpon thy name, and trusting in thee: Defende, O Lorde, thy seruaunt and our gouernour vnder thee, our Queene Elizabeth, and all thy people committed to her charge, especially at this tyme, O Lorde, withstande the crueltie of all those which be common enemies as well to the truethe of thy eternall worde, as to their owne naturall prince and countrey, and manifestly to this crowne and Realme of Englande, whiche thou hast of thy diuine prouidence assigned in these our dayes to the gouernement of thy ser-

uaunt

uaunt our soueraigne and gratious Queene. O most mercifull father (if it be thy holy wyll) make soft and tender the stonie heartes of all those that exalt them selues against thy trueth, and seeke eyther to trouble the quiet of this Realme of Englande, or to oppresse the crowne of the same, & conuert them to the knowledge of thy sonne the only sauiour of the worlde Jesus Christe, that we and they may ioyntly glorifie thy mercies. Lighten we besech thee their ignoraunt heartes to embrace the trueth of thy worde, or els so abate their crueltie (O most mightie Lorde) that this our Christian Region with others that confesse thy holy Gospel, may obtaine by thine ayde & strength suretie from al enemies, without shedding of Christian blood, whereby all they whiche be oppressed with their tyrannie, may be relieued, and they which be in feare of their crueltie, may be comforted: and finally that all Christian Realmes, and specially this Realme of Englande, may by thy defence and protection continue in the trueth of the Gospell, and enioy perfect peace, quietnesse, and securitie: and that we for these thy mercies, ioyntly altogether with one consonant heart & boyce, may thankfully render to thee all laude and prayse, that we knit in one godly concorde and vnitie amongst our selues, may continually magnifie thy glorious name, who with thy sonne our sauiour Jesus Christe, and the holy ghost, art one eternall, almightie, and most mercifull God. To whom be all laude and prayse, worlde without ende. Amen.

The seconde part of the Homilie against disobedience and wylfull rebellion.

¶ The seconde part.

AS in the first part of this treatie of obedience of subiectes to their princes, and against disobedience & rebellion, I haue alleaged diuers sentences out of the holy scriptures for proofe: so shall it be good for the better both declaration and confirmation of the same holy doctrine, to alleage one example or two out of the same holy scriptures, of the obedience of subiectes, not only vnto their good and gracious gouernours, but also vnto their euyll and vnkinde princes. As kyng Saule was not of the best, but rather of the worst sort of princes, as beyng out of Goddes fauour for his disobedience against God in sparing (in a wrong sorte) the kyng Agag, whom almightie God commaunded to be slayne according to the iustice of God against his sworne enemie: although Saule of a deuotion ment to sacrifice such thinges as he spared of the Amalecytes to the honour and

1. Reg. 15. c. 11. & c. 22. & g 35.

seruice

seruice of God: yet Saul was removed for his wrong mercie and deuotion, and was told that obedience woulde haue more pleased him then such seruice, whiche sinfull humanitie (sayeth holy Chrisostome) is more cruell before God, then any murder or sheding of blood, when it is commaunded of God. But yet how euill soeuer Saul the kyng was, and out of Gods fauour, yet was he obeyed of his subiect Dauid the very best of al subiectes, and most valiaunt in the seruice of his prince and countrey in the warres, the most obedient and louing in peace, and al wayes most true and faythfull to his Soueraigne and Lorde, and furdest of from all maner rebellion. For the which his most painfull true and faythfull seruice, kyng Saul yet rewarded him not only with great vnkyndnes, but also sought his destruction and death by al meanes possible: so that Dauid was faine to saue his life, not by rebellion, nor any resistance, but by flight and hyding him selfe from the kynges sight: whiche notwithstanding, when kyng Saul vpon a time came alone into the caue where Dauid was, so that Dauid might easely haue slaine him, yet would he neither hurt him him selfe, neither suffer any of his men to lay handes vppon him. In other time also Dauid entring by night with one Abisai a valiaunt and a fearce man, into the tente where kyng Saul lyd in a sleepe, where also he might yet more easely haue slayne him, yet would he neither hurt him him selfe, nor

Chriſo. to. 1. Home. 1. aduerſus Iudeos.
i. Reg. 18. c. 10. 12.
i. Reg. 16. c. 14. & c 15.
i. Reg 19. b. 9 &. c 20.
i. Reg 17. d. 26. &c.
i. Reg 18. g. 27.
i. Reg. 19. a. 5 & b. 8.
i. Reg. 23.
i. Reg. 27.
i. Reg 16. d. 25.
i. Reg 19. a. 4
i. Re. 24. b 9.
i. Reg. 18. c 9. & f 25 g. 29.
i. Re. 19. b 19.
i. Re. 19. b. 19.
i. Reg. 21.
i. Reg. 22.
i. Re. 24. a. 5.
i. Re. 24. b. 8.
i. Re. 26 a. 6.

i.Re.26.b.9. sucker Abisai (who was wylling and readie to
slea kyng Saul) once to touche him. Thus
dyd Dauid deale with Saul his prince, not-
withstandyng that kyng Saul continually
sought his death and destruction. It shall not
be amisse vnto these deedes of Dauid to adde
his wordes, and to shewe you what he spake
i.Re.24.a.5. vnto such as encouraged him to take his opor-
tunitie and aduauntage to slea kyng Saul, as
'his mortall enemie, when he might. The Lord
'keepe me, sayth Dauid, from doing that thing,
i.Reg.24.b.7.&c. 'and from laying handes vpon my lorde, Gods
i.Reg.26.b.9.&.b.10.&c. 'annoynted. For who can lay his hande vppon
'the Lordes annoynted, and be gileless? As
'truely as the Lorde liueth, except that the lord
'do smyte him, or his dayes shall come to dye, or
'that he go downe to warre, and be slaine in
'battell: the Lorde be mercifull vnto me, that I
'lay not my hande vpon the Lordes annointed.
These be Dauids wordes spoken at sundry
times, to diuers his seruaunte, prouoking him
i.Re.24.a.5. to slay kyng Saul, when oportunitie serued
him thereunto. Neither is it to be omitted and
i.Reg.1.b.7.&.b.9. left out, howe when an Amalechite had slaine
kyng Saul euen at Saules owne bidding and
commaundement (for he would liue no longer
nowe, for that he had lost the feelde agaynst his
enemies the Philistines,) the saide Amalechite
makyng great hast to bryng first worde and
newes thereof vnto Dauid, as ioyous vnto
him, for the death of his mortall enemie, brin-
2.Re.1.b.10. ging withall the crowne that was vpon kyng

Saules

Saules head, and the bracelet that was vpon his arme, both as a proofe of the trueth of his newes, and also as fit and pleasaunt presentes vnto Dauid, beyng by god appoynted to be kyng Saul his successour in the kyngdome: Yet was that faythfull and godly Dauid so farre from reioycing at these newes, that he rent his clothes, wept, and mourned, and fasted: and so farre of from thankesgeuing to the messenger, either for his deede in hyllyng the kyng, though his deadly enemie, or for his message and newes, or for his presentes that he brought, that he sayde vnto him, Howe happened it that thou wast not afrayde to lay thy handes vpon the Lordes annoynted to slea him? whereupon, immediatly he commaundyng one of his seruauntes to hill the messenger, sayde, thy blood be vpon thyne owne head, for thyne owne mouth hath witnessed agaynst thy selfe, in confessing that thou hast slaine the Lordes annoynted. This example dearely beloued is notable, and the circumstances therof are well to be considered, for the better instruction of all subiectes in their bounden duetie of obedience, and perpetual fearing of them from attempting of any rebellion, or hurt agaynst their prince. On the one part Dauid was not only a good and true subiect, but also such a subiect, as both in peace and warre had serued and saued his princes honour and life, and deliuered his countrey and countreymen from great daungers of Infidels, forrayne and

2. Reg. i. c. ii.

2. Re. i. c. 14. & c. 15.

most cruell enemies, horribly inuading the
i.Re 18.d.16. & g 30. king, and his countrey: for the whiche Dauid was in singuler fauour with all the people, so that he might haue had great numbers of them at his commaundement, yf he would haue attempted any thing. Besides this, Dauid
i.Reg.16.c. 12 &c. was no common or absolute subiect, but heyre apparant to the crowne and kyngdome, by god appoynted to raigne after Saul: which as yt incensed the fauour of the people, that knewe it, towardes Dauid, so dyd it make Dauids state and case much differring from the case of common and absolute subiectes. And which is
i.Reg.18.c.11. most of all, Dauid was highlie and singularlie
i.Reg.15.c.11. in the fauour of God. On the contrary part,
i.Reg.18.c. 10.12. kyng Saul was out of Gods fauour, (for that cause whiche is before rehearsed,) and he as it were Gods enemie, and therefore lyke in warre and peace to be hurtfull and pernitious vnto the common wealth, and that was knowen to many of his subiectes, for that he was openlye rebuked of Samuel for his disobedience vnto God, which might make the people the lesse to esteeme him. Kyng Saul was also vnto Dauid
i.Reg.15. & 22.&.f.26 a mortall and deadly enemie, though without Dauids deseruing, who by his faythfull, painfull, profitable, yea most necessarie seruice, had well deserued as of his countrey, so of his prince, but kyng Saule farre otherwyse: the more was his vnkindnesse, hatred, and crueltie towardes such a good subiect, both odious and detestable. Yet wolde Dauid

neither

neither hym selfe slea, nor hurt such an enemie, for that he was his prince and Lord, nor would suffer any other to kyll, hurt, or lay hande vpon hym, when he might haue ben slayne without any sturre, tumult, or daunger of any mans lyfe. Nowe let Dauid aunswere to suche demaundes, as men desirous of rebellion do vse to make. Shall not we, specially being so good men as we are, ryse and rebell against a prince hated of God, and Gods enemie: and therefore lyke not to prosper eyther in warre or peace, but to be hurtfull and pernitious to the common wealth? No saith good and godly Dauid, Gods and such a kynges faythfull subiect: and so conuicting such subiectes as attempt any rebellion against such a king, to be neither good subiectes nor good men. But say they, shall we not ryse and rebell against so vnkinde a prince, nothing consydering or regarding our true faythfull and payneful seruice, or the safegarde of our posteritie? No saith good Dauid, whom no suche vnkindnesse coulde cause to forsake his due obedience to his soueraigne. Shall we not say they, ryse and rebell against our knowen, mortall, and deadly enemie, that seeketh our liues? No saith godly Dauid, who had learned the lesson that our Sauiour afterwarde playnly taught, that we shoulde do no hurt to our felowe subiectes, though they hate vs, and be our enemies: muche lesse vnto our prince, though he were our enemie. Shall we not assemble an armie of such good felowes as

The demaunde.

The aunswere.

The demaunde.

The aunswere.

The demaunde.

The aunswere.

The demaunde.

we are, and by hazarding of our liues, and the liues of such as shall withstande vs, and withall hazarding the whole estate of our countrey, remoue so naughtie a prince? No saith godly Dauid, for I, when I myght without assembling force, or number of men, without tumult or hazarde of any mans lyfe, or shedding of any drop of blood haue deliuered my selfe and my countrey of an euyll prince, yet woulde I not do it. Are not they (say some) lustie and courragious captaynes, valiaunt men of stomache, and good mens bodyes, that do venture by force to kyll or depose their kyng, beyng a naughtie prince, and their mortall enemie? They may be as lustie, as couragious as they list, yet saith godly Dauid, they can be no good nor godly men that so do: for I not only haue refused, but also commaunded hym to be slayne as a wicked man, which slue kyng Saule myne enemie, though he beyng wearie of his life for the losse of the victorie against his enemies, desired that man to slay hym. What shall we then do to an euyll, to an vnkynde prince, an enemie to vs, hated of God, hurtfull to the common wealth &c. Lay no violent handes vpon hym saith good Dauid, but let hym liue vntyll God appoint and worke his ende, either in warre by his wofull enemies, not by traytorous subiectes, or by naturall death. Thus would godly Dauid make answere. And saint Paule as ye heard before, willeth vs to pray also for such a prince. If kyng Dauid would make

The answere.

The demaunde.

The answere.

The demaunde.

The answere.

thele

these aunſweres, as by his deedes and wordes recorded in the holy ſcriptures, in deede he doth make vnto all ſuch demaundes concerning rebelling againſt euyll princes, vnkinde princes, cruell princes, princes that be to their good ſubiectes mortall enemies, princes that are out of Gods fauour, and ſo hurtfull, or like to be hurtfull to the common wealth: what aunſwere thinke you, woulde he make to thoſe that demaunde, whether they (being naughtie and vnkinde ſubiectes) may not to the great hazarde of the lyfe of many thouſandes, and the vtter daunger of the ſtate of the common wealth and whole Realme, aſſemble a ſort of rebels, to put in feare, or to depoſe or deſtroy their naturall and louing princes, enemie to none, good to all, euen to them the worſt of all other, the mayntayner of perpetuall peace, quietneſſe, and ſecuritie, moſt beneficiall to the common wealth, moſt neceſſarie for the ſafegarde of the whole Realme? what aunſwere would Dauid make to their demaunde, whether they may not attempt cruelly and vnnaturally, to deſtroy ſo peaceable and merryfull a princes, what I ſay woulde Dauid ſo reuerently ſpeaking of Saule, and ſo pacyently ſuffering ſo euyll a king: what woulde he aunſwere? ſay to ſuch demaundes? what woulde he ſay, nay what would he do to ſuch hie attempters, who ſo ſaid and dyd, as you before haue heard, vnto hym that ſlue the kyng his maiſter, though a moſt wicked prince? If he punished with death as

An vnnaturall and wicked queſtion.

a wicked doer, such a man? with what reproches of wordes woulde he reuyle such, yea with what tormentes of most shamefull deathes woulde he destroy suche hell houndes rather then euyll men, suche rebels I meane, as I last spake of? For if they who do disobey an euyll and vnkynde prince, be most vnlyke vnto Dauid that good subiect: what be they, who do rebell against a mosse naturall and louyng prince? And if Dauid beyng so good a subiect, that he obayed so euyll a kyng, was worthy of a subiect to be made a kyng hym selfe: what be they, who are so euyll subiectes that they wyll rebell against their gratious prince, worthy of? Surely no mortall man can expresse with wordes, nor conceaue in mynde the horrible and most dreadfull dampnation that such be worthy of: who disdayning to be the quiet and happy subiectes of their good prince, are most worthy to be the miserable captiues and vyle slaues of that infernall tyraunt Satan, with hym to suffer eternall slauerie and tormentes. This one example of the good subiect Dauid out of the olde Testament may suffice, and for the notablenesse of it serue for all. In the newe Testament the excellent example of the blessed virgin Marie the mother of our sauiour Christe, doth at the first offer it selfe. When proclamation or commaundement was sent into Iurie from Augustus the Emperour of Rome, that the people there shoulde repaire vnto their owne ci-

Luke. 2. a. 1. &c.

ties

ties and dwellyng places, there to be tared: Neither dyd the blessed virgin, though both highly in Gods fauour, and also being of the royall blood of the auncient naturall kinges of Iurie, disdaine to obey the commaundement of an heathen and forraine prince, when God had placed such a one ouer them: Neither dyd she alledge for an excuse, that she was great with chylde, and most neare her time of deliuerance: Neither grudged she at the length and tediousnesse of the iourney from Nazareth to Bethlehem, from whence and whyther she must go to be tared: Neither repined she at the sharpnesse of the dead time of winter, being the latter ende of December, an vnhandsome time to trauell in, specially a long iourney for a woman being in her case: but all excuses set a part, she obeyed, and came to the appoynted place, where at her comming she founde such great resort and throng of people, that finding no place in any Inne, she was faine after her long painefull and tedious iourney, to take vp her lodging in a stable, where also she was deliuered of her blessed childe: and this also declareth howe neare her time she toke that iourney. This obedience of this most noble, and most vertuous Ladie, to a forraigne and Pagan prince, doth well teache vs, (who in comparison to her are most base and vile) what redie obedience we do owe to our naturall and gratious Soueraigne. Howbeit in this case the obedience of the whole Iewish nation (beyng Luke.2 a.3.

Luke.2 a.7.

otherwyse a stubberne people) vnto the commaundement of the same soueraigne heathen prince, doth proue, that such Christians as do not most readily obey their naturall gratious Soueraigne, are farre worse then the stubberne Iewes, whom yet we accompt as the worst of all people. But no example ought to be of more force with vs Christians, then the example of Christe our maister and Sauiour, who though he were the sonne of God, yet dyd alwayes behaue him selfe most reuerently to such men as were in authoritie in the worlde in his time, & he not rebellionsly behaued him selfe, but openly dyd teache the Iewes to pay tribute vnto the Romane Emperour, though a soraigne, & a Pagan prince, yea him selfe with his Apostles payde tribute vnto him: & finally, being brought before Pontius Pilate a straunger borne, and an heathen man, being lord president of Iurie, he acknowledged his authoritie and power to be geuen him from God, and obeyed patiently the sentence of most painefull and shameful death, which the sayde iudge pronounced and gaue most vniustly against hym, without any grudge, murmuring, or euil word once geuing. There be many other examples of the obedience to princes, euen such as be euil, in the newe Testament, to the vtter confusion of disobedient and rebellious people, but this one may be an eternal example, which the sonne of God, and so the Lorde of all Iesus Christ, hath geuen to vs his Christians and seruauntes,

Mat.17.d. 25.&c. Mar.12.b.17. Luk.20.d.25 Mat.27.a.2. Luk.23 a.1.

Iohn.19.b,10

Mat 27.c,26 Luk.23,d.24.

uauntes, and such as may serue for al, to teache vs to obey princes though straungers, wicked, and wrongfull, when God for our sinnes shall place such ouer vs. Whereby it foloweth vnaduoydably, that such as do disobey or rebell agaynst their owne naturall gratious Soueraignes, howsoeuer they call them selues, or be named of others, yet are they in deede no true Christians but worse then Jewes, worse then Heathens, and such as shall neuer enioy the kyngdome of heauen, which Christe by his obedience purchased for true Christians being obedient to him the kyng of all kynges, & to their prince whom he hath placed ouer them: the which kyngdome the peculiar place of all such obedient subiectes, I beseche God our heauenly father, for the same our lauiour Jesus Christes sake to graunt vnto vs, to whom with the holy ghost be all laude, honour, and glory, now and for euer, Amen.

Thus haue you heard the seconde part of this Homelie, nowe good people let vs pray.

The prayer: as before.

The thirde part of the Homilie againſt diſobedience and wylfull rebellion.

¶ The thirde part.

AS I haue in the firſt part of this treatiſe ſhewed vnto you the doctrine of the holye ſcriptures, as concerning the obedience of true ſubiects to their princes, euen as well to ſuch as be euill, as vnto the good: and in the ſeconde part of the ſame treatiſe confirmed the ſayde doctrine by notable examples taken out of the holy ſcriptures: ſo remaineth it nowe that I partly do declare vnto you in this thirde part, what an abhominable ſinne againſt God and man rebellion is, and howe dreadfully the wrath of God is kindled and inflamed againſt all rebels, and what horrible plagues, puniſhmentes, & deathes, and finally eternal damnation doth hang ouer their heades: as howe on the contrary part good & obedient ſubiects are in Gods fauour, and be partakers of peace, quietneſſe, and ſecuritie, with other Gods manifolde bleſſinges in this worlde, and by his mercies

cies through our sauiour Christe, of syfe euer-
lasting also in the worlde to come. Howe hor-
rible a sinne against God and man rebellion is,
can not possiblie be expressed according vnto the
greatnesse therof. For he that nameth rebelli-
on, nameth not a singuler, or one only sinne, as
is theft, robberie, murther, and such like: but he
nameth the whole poodle & sinke of all sinnes
against God and man, against his prince, his
countrey, his countreymen, his parentes, his
children, his kinsefolkes, his freendes, & against
al men vniuersally, al sinnes I say against God
and all men heaped together nameth he, that
nameth rebellion. For concerning the offence
of Gods maiestie, who seeth not that rebellion
ryseth first by contempt of God and of his holy
ordinaunces and lawes, wherin he so straight-
ly commaundeth obedience, forbiddeth disobe-
dience and rebellion? And besides the disho-
nour done by rebels vnto Gods holy name, by
their breaking of the othe made to their prince,
with the attestation of Gods name, and calling
of his maiestie to witnesse, who heareth not
the horrible othes, and blasphemies of Gods ho-
ly name that are vsed dayly amongst rebelles,
that is eyther amongst them, or heareth the
trueth of their behauiour? Who knoweth not
that rebels do not only them selues leaue all
workes necessarie to be done vpon workedayes,
vndone, whyles they accomplishe their abomi-
nable worke of rebellion, and do compell others
that woulde gladly be well occupied, to do the

Rom. 13.
The first table of Gods lawe broken by rebellion & the sinnes of rebels against God.

same: but also howe rebels do not only leaue the Sabbath day of the Lorde vnsanctified, the Temple and Churche of the Lorde vnresorted vnto, but also do by their workes of wickednesse most horribly prophane and pollute the Sabbath day, seruing Satan, and by doyng of his worke, making it the deuils day, in steede of the Lordes day? Besides that, they compell good men that woulde gladly serue the Lorde assembling in his Temple and Church vpon his day, as becommeth the Lordes seruauntes, to assemble and meete armed in the feelde, to resist the furie of such rebels. Yea and many rebels, lest they should leaue any part of Gods commaundementes in the first table of his lawe vnbroken, or any sinne against God vndone, do make rebellion for the mainteynaunce of their images & idols, and of their idolatrie committed, or to be committed by them: and in despite of god, cut and teare in sunder his holy worde, & treade it vnder their feete, as of late ye knowe was done. As concerning the second table of Gods lawe, and all sinnes that may be committed against man, who seeth not that they be all contayned in rebellion? For first the rebels do not only dishonour their prince the parent of their countrey, but also do dishonour and shame their naturall parentes, if they haue any, do shame their kinred and freendes, do disherite and vndo for euer their chyldren and heyres. Theftes, robberies, & murthers, which of all sinnes are most lothed of most men, are in no men so much,

The fift commaundement.

The sixt & the eyght commaundement.

nor so pernitiously and mischeeuously as in rebels. For the most errant theeues and cruellest murtherers that euer were, so long as they refrayne from rebellion, as they are not many in number, so spreadeth their wickednesse & damnation vnto a fewe, they spoyle but a fewe, they shead the blood but of few in comparison. But rebels are the cause of infinite robberies, and murthers of great multitudes, and of those also whom they shoulde defende from the spoyle and violence of other: and as rebels are many in number, so doth their wickednesse & damnation spread it selfe vnto many. And if whordome & adulterie amongst suche persons as are agreeable to suche wickednesse, are (as they in deedelle) most damnable: what are the forceable oppressions of matrones and mens wyues, and the violating and deflowring of virgins and maydes, which are most ryfe with rebels, howe horrible and damnable thinke you are they? Howe besides that rebels by breache of their fayth geuen, and othe made to their peince, be guyltie of most damnable periurie, it is wonderous to see what false colours and fayned causes by sclaunderous lyes made vpō their prince, and the counsellers: rebels wyll deuise to cloke their rebellion withall, which is the woest and most damnable of all false witnesse bearing that may be possible. For what shoulde I speake of coueting or desiring of other mens wiues, houses, landes, goodes, and seruauntes in rebels, who by their willes would leaue vnto no man any thing of his owne?

The seuenth commaundement.

The ninth commaundement.

The tenth commaundement.

Thus you see that al Gods lawes are by rebels violated and broken, and that all sinnes possible to be committed against god or man, be contayned in rebellion: which sinnes if a man list to name by the accustomed names of the seuen capital or deadly sinnes, as pryde, enuie, wrath, couetousnesse, slouth, gluttonie, and lecherie, he shall finde them all in rebellion, and amongst rebels. For first, as ambition and desire to be a loft, whiche is the propertie of pryde, styrreth vp many mens myndes to rebellion: so commeth it of a luciferian pryde and presumption, that a fewe rebellious subiectes shoulde set them selues vp against the maiestie of their prince, against the wysdome of the counsellors, against the power and force of all nobilitie, and the faythfull subiectes and people of the whole Realme. As for enuie, wrath, murther, and desire of blood, and couetousnesse of other mens goods, landes, and liuinges, they are the inseparable accidentes of all rebels, and peculier properties that do vsually stirre vp wicked men vnto rebellion. Nowe such as by riotousnes, gluttonie, drunkennesse, excesse of apparell, and vnthriftie games, haue wasted their owne goodes vnthriftily, the same are most apt vnto and most desirous of rebellion, whereby they trust to come by other mens goodes, vnlawfully and violently. And where other gluttons and drunkardes take to much of such meates and drinkes as are serued to tables, rebels wast and consume in short space all corne in barnes, feeldes,

feeldes, or elswhere, whole graners, whole storehouses, whole cellers, deuoure whole flockes of sheepe, whole droues of oxen & kine. And as rebels that are maried, leauing their owne wiues at home, do most vngraciously: so much more do vnmaried men worse then any stallands or horses, being now by rebellion set at libertie from correctiō of lawes which bridled them before, whiche abuse by force other mens wiues, & daughters, and ratishe virgins, and maydens, most shamfullie, abominablie, and damnablie. Thus all sinnes by all names that sinnes may be named, and by all meanes that all sinnes may be committed & wrought, do all wholly vpon heapes folowe rebellion, & are to be founde altogether amongst rebelles. Now wheras pestilence, famine, and warre, are by the holy scriptures declared to be the greatest worldly plagues and miseries that 2. Reg. 24. c. 14.
lightly can be, it is euident, that all the miseries whiche all these plagues haue in them, do wholly altogether folowe rebellion, wherein as all their miseries be, so is there much more mischiefe then in them all. For it is knowen that in the resorting of great companies of men together, whiche in rebellion happeneth both vpon the part of true subiectes, and of the rebels, by their close lying together, and corruption of the ayre and place where they do lye, with odure and much filth, in the hoate weather, by vnholsome lodging, and lying often vpon the ground, spe-

cially in colde and wette wethers in winter, by their vnholsome dyet, and feeding at all times, and often by famine and lacke of meate and drinke in due time, and agayne by taking to much at other tymes: It is wel knowen I say, that aswell plagues and pestilences, as al other kindes of sicknesse and maladies by these meanes grow vpon & amongst men, wherby moe men are consumed at the length, then are by dint of sworde sodenly staine in the feelde. So that not only pestilences, but also al other sicknesse, diseases, and maladies do folowe rebellion, whiche are much more horrible then plagues, pestilences, and diseases sent directlye from God, as hereafter shall appeare more playnely. And as for hunger and famine, they are the peculiar companions of rebellion, for whiles rebels do in short time spoyle and consume all corne and necessarie prouision, which men with their labours had gotten and appoynted vpon, for their finding the whole yere after, & also do let al other men, husbandmen, & others, from their husbandrie, and other necessarie workes, whereby prouision shoulde be made for times to come, who seeth not that extreme famine and hunger must needes shortlye ensue and folowe rebellion? Now whereas the wyse kyng and godly prophete Dauid iudged warre to be worse then eyther famine or pestilence, for that these two are often suffered by God, for mans amendement, and be not sinnes of them selues: but warres haue alwayes the

2. Reg. 24. c. 14.

sinnes

sinnes and mischiefes of men vpon the one side or other ioyned with them, and therefore is warre the greatest of these worldly mischiefes: but of all warres, ciuill warre is the worst, and farre more abominable yet is rebellion then any ciuill warre, being vnworthie the name of any warre, so farre it exceedeth all warres in all naughtinesse, in all mischiefe, and in all abomination. And as I haue shewed before, that pestilence and famine, so is it yet more euident that al the calamities, miseries, and mischiefes of warre, be more greeuous, and do more follow rebellion then any other warre, as being farre worse then all other warres. For not only those ordinarie and vsuall mischiefes and miseries of other warres do follow rebellion, as corne and other thinges necessarie to mans life to be spoyled, houses, villages, townes, cities to be taken, sacked, burned, and destroyed, not only many wealthie men, but whole countreys to be impouerished and vtterly beggered, many thoulandes of men to be slaine and murthered, women and maides to be violated and deflowred: thinges when they are done by forraigne enemies, we do much mourne, as we haue great causes, yet are all these miseries without any wickednesse wrought by any our countreymen. But when these mischiefes are wrought in rebellion by them that shoulde be frendes, by countreymen, by kinsmen, by those that shoulde defende their countrey, and countreymen from such miseries, the miserie is nothing

thyng so great, as is the mischiefe and wickednes when the subiectes vnnaturally do rebell against their prince, whose honour and life they shoulde defende, though it were with losse of their owne liues: countreymen to disturbe the publique peace, and quietnesse of their countrey, for defence of whose quietnesse they should spende their liues: the brother to seeke, and often to worke the death of his brother, the sonne of the father, the fathers to seeke or procure the death of his sonnes being at mans age, & by their faultes to disherite their innocent children and kinsmen their heyres for euer, for whom they might purchase liuinges & landes, as naturall parentes do take care and paynes, and be at great costes and charges: and vniuersally in steade of al quietnesse, ioy, & felicitie, which do follow blessed peace & due obedience, to bryng in all trouble, sorowe, disquietnesse of mindes and bodies, and all mischiefe and calamities, to turne all good order vpside downe, to bryng all good lawes in contempt, and to treade them vnder feete, to oppresse all vertue and honestie, and all vertuous and honest persons, and to set all vice and wickednesse, and all vicious and wicked men at libertie, to worke their wicked willes, whiche were before bridled by hollsome lawes, to weaken, to ouerthrowe, and to consume the strength of the Realme their naturall countrey, al well by the spending and wasting of the money and treasure of the prince and Realme, as by murthe-

ryng

ring of the people of the same, their owne countreymen, who shoulde defende the honour of their prince, and libertie of their countrey against the inuasion of forraigne enemies: and so finally to make their countrey thus by their mischeefe weakened, redie to be a pray and spoyle to all outward enemies that wyl inuade it, to the vtter and perpetuall captiuitie, slauerie, and destruction of all their countreymen, their chyldren, their freendes, their kinsfolkes, left aliue, whom by their wicked rebellion they procure to be deliuered into the handes of forraigne enemies, as much as in them doth lye. In forraigne warres our countreymen in obtayning the victorie, wynneth the prayse of valiauntnesse, yea & though they were ouercommed and slayne, yet winne they an honest commendation in this worlde, and dyeth in a good conscience, for seruing God, their prince, and their countrey, and be chyldren of eternall saluation: But in rebellion howe desperate and strong soeuer they be, yet win they shame here in fighting against God, their prince, and countrey, and therefore iustly do fall headlong into hell if they dye, and liue in shame and fearefull conscience, though they escape. But commonly they be rewarded with shamefull deathes, their heades and carkases set vpō poles, or hanged in chaynes, eaten with Kytes and Crowes, iudged vnworthy the honour of buryall, and so their soules, if they repent not (as commonly they do not) the deuyll harrieth them into hell,

Prou. 14.

in the middest of their mischeefe. For which
Rom. 13. dreadfull execution saint Paule sheweth the
cause of obedience, not only for feare of death,
but also in conscience to Godward, for feare of
eternall damnation in the worlde to come.

Wherfore good people, let vs as the chyldren
of obedience, feare the dreadfull execution of
God, and lyue in quiet obedience, to be the chyl-
dren of euerlasting saluation. For as heauen is
the place of good obedient subiectes, and hell
the pryson and dungeon of rebels against God
& their prince: so is that Realme happy where
most obedience of subiectes doth appeare, being
the very figure of heauen: and contrarywyse,
where most rebellions and rebels be, there is
the expresse similitude of hell, and the rebels
them selues are the very figures of feendes
and deuyls, and their captayne the vngrationes
paterne of Lucifer & Satan, the prince of dark-
nesse, of whose rebellion as they be folowers,
so shall they of his damnation in hell vndoub-
tedly be partakers, and as vndoubtedly chyl-
dren of peace the inheritours of heauen with
God the father, God the sonne, and God
the holy ghost: To whom be all
honour and glory for euer
and euer. Amen.

Thus haue you heard the thirde part of this
Homilie, nowe good people let vs pray.

The prayer as before.

The fourth part of *the Homilie against disobedience* and wylfull rebellion.

¶ The fourth part.

For your further instruction (good people) to shewe vnto you howe muche almightie God doth abhorre disobedience & wylfull rebellion, specially when rebels aduaunce themselues so hie, that they arme themselues with weapon, and stand in feelde to fight against God, their prince, and their countrey: it shall not be out of the way to shewe some examples set out in scriptures, written for our eternall erudition. We may soone know (good people) howe heynous offence the trecherie of rebellion is, if we call to remembraunce the heauie wrath and dreadfull indignation of almightie God against such subiectes as do only but inwardly grudge, mutter, and murmure against their gouernours, though their inward treasō so priuyly hatched in their brestes, come not to open declaration of their doinges, as harde it is whom the deuil hath so farre intised against gods word to kepe themselues there: no he meaneth styl to blow the cole, to kindle their rebellious heartes to flame into open deedes,

if he be not with grace ſpeedyly withſtanded. Some of the chyldren of Iſrael, beyng murmurers againſt their magiſtrates appoynted ouer them by God, were ſtricken with ſoule leproſie: many were burnt vp with fire ſodaynly ſent from the Lorde: ſometyme a great ſort of thouſandes were conſumed with the peſtilence: ſometyme they were ſtinged to death with a ſtraunge kinde of fiery ſerpentes: and (whiche is moſt horrible) ſome of the captaynes with their bande of murmurers, not dying by any vſuall or naturall death of men, but the earth opening, they with their wiues, chyldren, and families were ſwalowed quicke downe vnto hell. whiche horrible deſtructions of ſuch Iſraelites as were murmurers againſt Moyſes, appoynted by God to be their head and cheefe magiſtrate, are recorded in the booke of Numbers, and other places of the ſcriptures, for perpetuall memorie and warning to all ſubiectes howe highly God is diſpleaſed with the murmuring and euyll ſpeaking of ſubiectes againſt their princes. for that as the ſcripture recordeth, their murmure was not againſt their prince onlye beyng a mortall creature, but againſt God hym ſelfe alſo. Nowe if ſuch ſtraunge and horrible plagues, dyd fall vpon ſuch ſubiectes as did only murmure and ſpeake euyll againſt their leaders: what ſhall become of thoſe moſt wicked impes of the deuil that do conſpire, arme them ſelues, aſſemble great numbers of armed rebels, and lead them with them

Num. 11. a.
Num. 12. c 10
Num. 16.
Pſal. 77.

Num. 16.

Exod. 16. b. 7. &c.

them agaynſt their prince and countrey, ſpoy-
ling and robbing, killing and murthering all
good ſubiectes that do withſtand them, as ma-
ny as they may preuaile againſt: But thoſe ex-
amples are written to ſtay vs, not onlye from
ſuch miſchiefes: but alſo from murmuring, or
ſpeaking once an euil word agaynſt our prince,
which though any ſhoulde do neuer ſo ſecretly,
yet do the holy ſcriptures ſhewe that the verye
birdes of the ayre wyll bewray them: and theſe Eccle.10.d.
ſo many examples before noted out of the ſame
holy ſcriptures do declare, that they ſhall not
eſcape horrible puniſhment therefore. Nowe
concerning actuall rebellion amongſt many
examples thereof ſet forth in the holy ſcrip-
tures, the example of Abſolon is notable: who 2.Re.15.c.13.
entering into conſpiracie agaynſt king Dauid &c.17.a 1.&cc
his father, both tied the affiſe of very wittie 11.&c.18.b.7.
men, and aſſembled a very great and huge com- &c.
panie of rebels: the whiche Abſolon though he
were moſt goodly of perſon, of great nobilitie,
being the kinges ſonne, in great fauour of the
people, and ſo dearely beloued of the king hym
ſelfe, ſo much that he gaue commaundement
that (notwithſtandyng his rebellion) his lyfe 2.Re.18.b.5.
ſhoulde be ſaued: when for theſe conſyderacti-
ons, moſt men were afrayd to lay their handes
vpon him, a great tree ſtretchyng out his armes,
as it were for that purpoſe, caught him by the 2.Re.18.b.9.
great and long buſhe of his goodly heere, lap-
ping about it as he fled haſtyly harehanded vn-
der the layde tree, and ſo hanged him vp by the

heere of his head in the ayre, to geue an eternal document, that neither comlinesse of personage, neither nobilitie, nor fauour of the people, no nor the fauour of the king him selfe, can saue a rebell from due punishement: God the king of all kinges being so offended with hym, that rather then he shoulde lacke due execution for his treason, euery tree by the way wyll be a gallous or gibbet vnto him, and the heere of his owne head wylbe vnto him in steade of an haulter to hang him vp with, rather then he shoulde lacke one: A fearefull example of gods punishment (good people) to consyder. Nowe Achitophel, though otherwyse an exceeding wyse man, yet the mischeuous counseller of Absolon, in this wicked rebellion, for lacke of an hangman, a conuenient seruitour for suche a traytour, went and hanged vp him selfe, a worthie ende of all false rebelles, who rather then they shoulde lacke due execution, wyll by gods iust iudgement, become hangmen vnto them selues. Thus happened it to the captaynes of that rebellion: beside fourtie thoutande of rascall rebels slaine in the feelde, and in the chase. Likewyse is it to be seene in the holy scriptures, howe that great rebellion which the traitor Seba moued in Israel, was sodenly appeased, the head of the captaine traitour, (by the meanes of a silie woman) beyng cut of. And as the holy scriptures do shewe, so doth dayly experience proue, that the counsels, conspiracies, and attemptes of rebels, neuer

Achitophel 2. Re 15. c. 12. & 16 d. 21. 23 & 17. f. 23.

2. Re. 18. c. 7. 8. 9.

2. Reg. 20.

Psal. 20. b. 12.

toke

toke effect, neither came to good, but to most horrible ende. For though God do often tymes prosper iust & lawful enemies, whiche be no subiectes, agaynst their forraigne enemies, yet dyd he neuer long prosper rebellious subiectes agaynst their prince, were they neuer so great in aucthoritie, or so many in number. Fiue princes, or kynges, (for so the scripture tearmeth them) with al their multitudes, coulde not preuaile agaynst Chodorlaomor, unto whom they had promised loialtie and obedience, and had continued in the same certaine yeres, but they were all ouerthrowen and taken prisoners by him: but Abraham with his familie and kinsfolkes, an handfull of men in respect, owyng no subiection unto Chodorlaomor, ouerthrew him and all his hoast in battaile, and recouered the prisoners, and deliuered them. So that though warre be so dreadful and cruel a thing, as it is, yet doth God often prosper a few we ue lawful warres with forraigne enemies, agaynst many thousandes: but neuer yet prospered he subiectes being rebels against their natural Soueraigne, were they neuer so great or noble, so many, so stout, so wittie, and pollitike, but alwayes they came by the ouerthrow, and to a shameful ende: so much doth God abhorre rebellio, more then other warres, though otherwyse being so dreadful, and so great a destruction to man'kinde. Though not only great multitudes of the rude and rascal commons, but sometime also men of great wit, nobilitie

Gen. 14.

and authorite haue moued rebellions against their lawfull princes, (whereas true nobilitie shoulde most abhorre such villanous, and true wysdome shoulde most detest such brutishe rebellion) though they woulde pretende sundrie causes, as the redresse of the cõmon wealth, (whiche rebellion of all other mischiefes doth most destroy) or reformation of religion (whereas rebellion is most agaynst all true religion) though they haue made a great shewe of holye meaning by beginning their rebellions with a counterfet seruice of God, (as dyd wicked Absolon begin his rebellion with sacrificing vnto God) though they displaye, and beare about ensignes, and banners, whiche are acceptable vnto the rude ignoiant common people, great multitudes of whom by suche false pretences and shewes they do deceaue, and draw vnto them: yet were the multitudes of the rebelles neuer so huge and great, the captaynes neuer so noble, politike, and wittie, the pretences fained to be neuer so good and holie, yet the speedie ouerthrowe of all rebels, of what number, state, or condition soeuer they were, or what colour or cause soeuer they pretended, as euer hath ben such, that God thereby doth shewe that he alloweth neither the dignitie of any person, nor the multitude of any people, nor the weight of any cause as sufficient for the which the subiectes may moue rebellion against their princes. Turne ouer and reade the historyes of all nations, loke ouer the Chronicles of our owne

2. Reg. 15. c. 12.

owne countrey, call to mynde so many rebelli-
ons of olde tyme, and some yet freshe in memo-
rie, ye shall not finde that God euer prospered
any rebellion against their naturall and law-
full prince, but contrarywyse that the rebelles
were ouerthrowen and slaine, and such as were
taken prysoners, dreadfully executed. Consyder
the great and noble families of Dukes, Mar-
quesses, Earles, and other Lords, whose names
ye shall reade in our chronicles, nowe cleane ex-
tinguished and gone, and seeke out the causes of
the decay, you shall finde that not lacke of issue
and heyres male, hath so muche wrought that
decay and waste of noble bloodes and houses,
as hath rebellion. And for so much as the re-
dresse of the common wealth hath of olde ben
the vsuall fayned pretence of rebels, and religi-
on nowe of late beginneth to be a colour of re-
bellion: let all godly and discrete subiectes
consyder well of both, and first concerning reli-
gion. If peaceable king Salomon was iudged
of God to be more meete to buylde his temple
(wherby the ordering of religion is meant) then
his father kyng Dauid, though otherwyse a
most godly kyng, for that Dauid was a great
warrier, & had shed much blood, though it were
in his warres against the enemies of God: of
this may al godly and reasonable subiectes con-
syder, that a peaceable prince, specially our most
peaceable and mercyfull Queene, who hath hy-
therto shed no blood at all, no not of her most
deadly enemies, is more lyke, and farre meeter

eyther to ſet vp, or to mayntayne true religion: then are bloodye rebelles, who haue not ſhead the blood of Gods enemies, as kyng Dauid had done, but do ſeeke to ſhead the blood of Gods freendes, of their owne countreymen, and of their owne moſt deare freendes and kynſefolke, yea the deſtruction of their moſt gratious prince and naturall countrey, for defence of whom they ought to be redie to ſhead their blood, if neede ſhoulde ſo require. What a religion it is that ſuch men and by ſuch meanes woulde reſtore, may eaſyly be iudged: euen as good a religion ſurely, as rebelles be good men and obedient ſubiectes, and as rebellion is a good meane of redreſſe and reformation, beyng it ſelfe the greateſt deformation of all that may poſſiblie be. But as the trueth of the goſpell of our ſauiour Chriſte beyng quietly and ſoberly taught, though it do coſt them their liues that do teache it, is hable to mayntayne the true religion: ſo hath a frantike religion neede of ſuch furious maintenaunces as is rebellion, and of ſuch patrons as are rebelles, beyng redie not to dye for the true religion, but to kill all that ſhall or dare ſpeake againſt their falſe ſuperſtition and wicked idolatrie. Nowe concerning pretenſes of any redreſſe of the commō wealth made by rebelles, euery man that hath but halfe an eye, may ſee howe bayne they be, rebellion beyng as I haue before declared, the greateſt ruine and deſtruction of all common wealthes that may be poſſible. And who ſo

looketh

looketh on the one part vpon the persons and gouernement of the Queenes most honourable counsellers, by the experiment of so many yeres proued honorable to her maiestie, and most profitable and beneficiall vnto our countrey and countreymen, and on the other part, consydereth the persons, state, and conditions of the rebelles them selues, the reformers, as they take vpon them, of the present gouernement: he shall finde that themost rash and hare-brayned men, the most greatest vnthriftes, that haue most leudely wasted their owne goodes and landes, those that are ouer the eares in debt, & such as for theftes, robberies, and murthers, dare not in any well gouerned common wealth where good lawes are in force shewe their faces, such as are of most leude and wicked behauiour and lyfe, and all such as wyll not, or can not liue in peace, are alwayes most redie to moue rebellion, or to take part with rebelles. And are not these meete men trowe you, to reforme the common wealth decayed, who haue so spoyled & consumed all their owne wealth and thrift: and very lyke to mende other mens maners, who haue so vile vices, and abominable conditions them selues? Surely that whiche they falsely call reformation, is in deede not only a defacing or a deformation, but also an vtter destruction of all common wealth, as would well appeare, might the rebelles haue their willes, and doth right well and to wel appeare by their doyng in such places of the countrey

where rebelles do route, where thoughe they tary but a very litle whyle, they make such reformation, that they destroy all places, and vndo all men where they come, that the chylde yet vnborne may rue it, and shall many yeres hereafter curse them. Let no good and discrete subiectes therfore folowe the flagge or banner displayed to rebellion, a borne by rebels, though it haue the image of the plough paynted therin, with, God speede the plough, written vnder in great letters, knowing that none vnder the plough more then rebels, who will neither go to the plough them selues, nor suffer other that would go vnto it. And though some rebelles litle knowing what the crosse of Christe meaneth, which neither caruer nor paynter can make, do beare the image of the crosse paynted in a ragge, against those that haue the crosse of Christe printed in their heartes: though they beare the picture of the fiue woundes paynted, against those who put their only hope of saluation in the woundes of Christe, not those wounds which are painted in a cloute by some leude paynter, but in those woundes whiche Christe hym selfe bare in his precious body: yet let no good and godly subiect folowe such banderd bearers of rebellion. For as examples of such practises are to be founde as well in the hystories of olde, as also of later rebellions in our fathers and our freshe memorie: so notwithstanding these pretences made, and banners borne, are recorded withal vnto perpetual

memorie,

memorie, the great and horrible murthers of infinite multitudes, and thoulandes of the common people slayne in rebellion, the dreadfull executions of the auctheurs and captaynes, the pitiful vndoing of their wyues and children, and disheriting of the heyres of the rebels for euer, the spoiling, wasting, and destruction of the people & countrey where rebellion was first begun, that the childe then yet vnborne might rue and lament it, with the finall ouerthrow, & shameful deathes of al rebels, set foorth as well in the histories of forraigne nations, as in the Chronicles of our owne countrey, some thereof being yet in fresh memory, which yf they were collected together, woulde make many volumes and bookes: But on the contrary part, all good lucke, successe, and prosperitie that euer happened vnto any rebels of any age, time, or countrey, may be contayned in a very fewe lines, or wordes.

Wherefore to conclude, let all good subiectes consydering how horrible a sinne against God, their prince, their countrey, and countreymen, agaynst al gods and mans lawes rebellion is, being in deede not one seuerall sinne, but all sinnes agaynst God and man heaped together, consydering the mischeuous life and deedes, & the shameful endes and deathes of al rebels hitherto, and the pitiful vndoing of their wiues, children, and families, and disheriting of their heyres for euer, and aboue all thinges, consydering the eternall dampnation that is prepared

for all impenitent rebels in hell with Satan the first founder of rebellion, and grand captayne of all rebels, let all good subiectes: I say, consydering these thinges, auoyde and flee all rebellion, as the greatest of all mischiefes, and embrace due obedience to God and our prince, as the greatest of all vertues, that we may both escape all euils and miseries that do folowe rebellion in this worlde, and eternall damnation in the worlde to come, and enioye peace, quietnesse, and securitie, with all other Gods benefites, and blessinges, whiche folowe obedience in this life, and finally may enioy the kingdome of heauen the peculiar place of all obedient subiectes to God and their prince, in the worlde to come: whiche I beseche God the king of all kinges, graunt vnto vs for the obedience of his sonne our sauiour Iesus Christe, vnto whom with the father and the holy ghost, one God and kyng immortall, all honour, seruice, and obedience of all his creatures is due for euer and euer, Amen.

Thus haue you heard the fourth part of this Homilie, nowe good people let vs pray.

The prayer: as before.

The fifth part of the Homilie againſt diſobedience and wylfull rebellion.

¶ The fifth part.

Wereas after both doctrine and examples of due obedience of ſubiectes to their princes, I declared laſtly vnto you what an abominable ſin againſt God & man rebellion is, & what horrible plagues, puniſhementes, and deathes, with death euerlaſting finally doth hang ouer the heades of all rebels: it ſhall not be either impertinent or vnprofitable now laſtly to declare who they be, whom the deuyll the firſt auctheur & founder of rebellion, doth chiefely vſe to the ſtirring vp of ſubiectes to rebell againſt their lawfull princes: that knowing them, you may flee them and their damnable ſuggeſtions, auoyde all rebellion, and to eſcape the horrible plagues, & dreadful deathes, and damnation eternall finally due to all rebels, and embraſing all obedience to God and your natural prince, may enioy gods bleſſinges and your princes fauour in all peace, quietnes,

and securitie in this worlde, and finally attaine through Christe our sauiour lyfe euerlasting in the worlde to come: and so to conclude this whole treatie of due obedience, and agaynst dampnable rebellion.

Though many causes of rebellion may be reckened, and almost as many as there be vices in men & women, as hath ben before noted: yet in this place I wyll only touche the principall & most vsuall causes, as specially ambition & ignorance. By ambition, I meane the vnlawfull and restles desire in men to be of higher estate then God hath geuen or appoynted vnto them. By ignorance, I meane no vnskilfulnesse in artes, or sciences, but the lacke of knowledge of gods blessed wil declared in his holy word, whiche teacheth both extremely to abhorre all rebellion as the roote of al mischiefe, & specially to delight in obedience as the beginning & foundatiō of al goodnes, as hath ben also before specified. And as these are the two cheefe causes of rebelliō: so are there specially two sortes of mē in whom these vices do raigne, by whom the deuyll the aucthour of all euil doth chiefely stirre vp all disobedience and rebellion. The restles ambitious hauing once determined by one meanes or other to atchiue to their intended purpose, when they can not by lawfull & peaceable meanes clime so high as they do desire, they attempt the same by force and violence: wherein when they can not preuayle agaynst the ordinarie aucthoritie and power of lawfull

princes

princes & gouernours them selues alone, they do seeke the ayde and helpe of the ignorannt multitude, abusing them to their wicked purpose. wherefore seeing a fewe ambitious and malitious are the aucthours and heades, and multitudes of ignorannt men are the ministers and furtherers of rebellion, the cheefe poynt of this part shalbe alwell to notifie to the simple & ignorannt men, who they be, that haue ben and be the vsuall aucthours of rebellion, that they may know them: and also to admonishe them to beware of the subtill suggestions of such restlesse ambitious persons, & so to flee them: that rebellions (though attempted by a fewe ambitious) through the lacke of mainteynaunce by any multitudes, may speedyly and easely without any great labour, daunger, or damage, be repressed & clearely extinguished. It is well knowen alwell by all hystories, as by dayly experience, that none haue eyther more ambitiously aspired aboue Emperours, Kinges, and Princes, nor haue more pernitiously moued the ignorannt people to rebellion against their princes, then certayne persons which falsely chalenge to them selues to be only counted and called spirituall. I must therefore here yet once agayne breefely put you good people, in remembraunce out of Gods holy worde, how our sauiour Jesus Christe, and his holy Apostles, the heades and cheefe of all true spirituall and ecclesiastical men, behaued them selues towardes the princes and rulers of their

time, though not the beſt gouernours that euer were, that you be not ignorant whether they be the true diſciples, and followers of Chriſte, and his Apoſtles, and ſo true ſpirituall men, that eyther by ambition do ſo highly aſpire, or do moſt malitiouſly teache, or moſt pernitiouſly do execute rebellion againſt their lawfull princes, being the worſt of all carnall worthes, & miſcheeuous deedes. The holy ſcriptures do teach moſt expreſſly that our ſauiour Chriſt hym ſelfe, and his holy Apoſtle ſaint Paule, ſaint Peter, with others, were vnto the magiſtrates & higher powers, which ruled at their being vpon the earth, both obedient them ſelues, & did alſo diligently and earneſtly exhort all other Chriſtians to the lyke obedience vnto their princes and gouernours: whereby it is euident that men of the cleargie, & eccleſiaſticall miniſters, as their ſucceſſours, ought both them ſelues ſpecially and before others to be obedient vnto their princes, and alſo to exhort all others vnto the ſame. Our ſauiour Chriſte likewiſe teaching by his doctrine that his kyngdome was not of this world, dyd by his example in fleeing from thoſe that woulde haue made hym kyng, confirme the ſame; expreſſly alſo forbidding his Apoſtles, and by them the whole cleargie, all princely dominion ouer people and nations, and he and his holy Apoſtles likewiſe, namely Peter and Paule, dyd forbid vnto all eccleſiaſticall miniſters, dominion ouer the Churche of Chriſte. And in deede whyles that eccleſiaſticall

Mat.17 d 25.
Mar.12.b.14.
Luk.20.d.25
Mat 27.
Luke.23.
Rom.13.a.1. &c.
1.Ti.2.a.1.
1.Pet.2.c.13.
Iohn.6.b.15. &.18.f.36.
Mat.20.d.25
Mar.10.f 42
Luk.22.c 25.
Mat.23.a.8.
Luk.9.f.46.
2.Cor.1.d.24.
1.Pet.5.a.3.

call

call ministers continued in Christes Churche in that order, that is in Christes worde prescribed vnto them, and in Christian kyngdomes kept them selues obedient to their owne princes, as the holy scriptures do teache them: both was Christes Churche more cleare from ambitious emulations & contentions, and the state of Christian kyngdomes lesse subiect vnto tumultes and rebellions. But after that ambition and desire of dominion entred once into ecclesiasticall ministers, whose greatnesse after the doctrine and example of our sauiour, should cheefly stande in humbling of them selues: and that the bysshop of Rome beyng by the order of Gods worde none other then the bysshop of that one cite and diocesse, and neuer yet well able to gouerne the same, dyd by intollerable ambition chalenge not onlye to be the head of all the Churche dispersed throughout the worlde, but also to be Lorde of all the kyngdomes of the worlde, as is expressly set foorth in the booke of his owne Canon lawes, most contrary to the doctrine and example of our sauiour Christe, whose vicar and of his holy Apostles, namely Peter, whose successour he pretendeth to be: after this ambition entred, & this chalenge once made by the Bysshop of Rome, he became at once the spoyler and destroyer both of the Churche, whiche is the kyngdome of our sauiour Christe, and of the Christian Empire, and all Christian kyngdomes, as an vniuersall tyraunt ouer all. And whereas before that chalenge

Mat. 18. a. 4. & 20. d 28. Luk. 9. f. 48 & 22. c. 27.

Sext. decre. lib. 3. tit. 16. cap. vnico. & lib. 5. tit. 9. cap. 5. in glossa.

lenge made, there was great amitie and loue amongst the Christians of all countreys, hereupon began emulation, and muche hatred betweene the Bysshop of Rome and his cleargie and freendes on the one part, and the Grecian cleargie and Christians of the East on the other part, for that they refused to acknowledge any suche supreme aucthoritie of the Bysshop of Rome ouer them: the Bysshop of Rome for this cause amongst others, not only naming them, and takyng them for schismatikes, but also neuer ceasyng to persecute them, and the Emperours who had their see and continuaunce in Greece, by styrring of the subiectes to rebellion against their soueraigne lordes, and by rayssing deadly hatred and most cruell warres betweene them and other Christian princes. And when the Bysshop of Rome had translated the title of the Emperour, and as muche as in them did lye, the Empire it selfe from their lord the Emperour of Greece, and of Rome also by right, vnto the Christian princes of the west, they became in short space no better vnto the west Emperours, then they were before vnto the Emperours of Greece. For the vsuall discharging of subiectes from their othes of fidelitie made vnto the Emperours of the west their soueraigne lordes, by the Bysshop of Rome: the vnnaturall stirring vp of the subiectes vnto rebellion agaynst their princes, yea of the sonne agaynst the father, by the bysshop of Rome: the most cruell and bloody

warres

warres raised amongst christian princes of all kyngdomes: the horrible murder of infinite thousandes of christian men beyng slayne by Christians: and whiche ensued thereupon, the pitifull losses of so many goodly cities, countreys, dominions, and kingdomes sometyme possessed by Christians in Asia, Africa, and Europa: the miserable fall of the Empyre and Church of Greece, sometime the most florishing part of Christendome, into the handes of Turkes: the lamentable diminishing, decay, and ruine of christian religion: the dreadfull encrease of Paganitie, and power of the Infidels and miscreantes, and al by the practise and procurement of the bysshop of Rome chiefely, is in the histories, and chronicles written by the bysshop of Romes owne fauourers and freendes, to be seene, and is well knowen vnto all such as are acquainted with the sayde histories.

The ambitious intent and most subtil drifts of ỹ bysshops of Rome in these their practises, appeared euidently by their bolde attempt in spoyling and robbing the Emperours of their townes, cities, dominions, and kyngdomes in Italie, Lumbardie, and Cicilie, of auncient ryght belonging vnto the Empire, and by the ioyning of them vnto their bisshoprike of Rome, or els geuing them vnto straungers to holde them of the Churche and bisshop of Rome as in capite, and as of the chiefe lordes thereof. By these ambitious and in deede traiterous meanes, and spoyling of their soueraigne lordes, the bisshops

of Rome of priestes, and none other by ryght, then the bishops of one citie and dioceſſe, are by falſe vſurpation become great lordes of many dominiõs, mighty Princes, yea or Emperours rather, as claymyng to haue diuers princes and kynges to their vaſſalles, ſeige men, and ſubiectes: as in the ſame hiſtories written by their owne familiers and courtyers is to be ſeene. And in deede ſince the tyme that the bishops of Rome by ambition, treaſon, and vſurpation atcheeued and atteined to this height & greatneſſe, they behaued them ſelues more lyke princes, kynges, and Emperours in al thinges, then remained lyke prieſtes, bishops, & eccleſiaſtical, or (as they would be called) ſpirituall perſons in any one thing at all. For after this rate they haue handled other kinges and princes of other Realmes throughout Chriſtendome, aſwell as their ſouereigne lordes the Emperours.

Of ignoraunce the ſecond part.

Now where theſe things were intolerable, & it may ſeme more then maruel, that any ſubiectes would after ſuch ſort holde with vnnaturall forraigne vſurpers againſt their owne ſouereigne lordes, and naturall countrey: you ſhall vnderſtande that by ignoraunce of Gods worde, wherein they kept all men ſpecially the common people, they wrought and brought to paſſe all theſe thinges, making them beleue that all they ſayde was true, all that they dyd was good and godly, and that to holde with them in all thinges, againſt father, mother, prince, countrey, and all men, was moſt meritorious,

tozious. And in deede what mischiefe wyll not blinde ignozaunce leade simple men vnto?

By ignozaunce, the Iuish cleargie induced the common people to aske the deliuerie of Barabbas the seditious murtherer, and to sue for the cruell crucifying of our sauiour Christe, for that he rebuked the ambition, superstition, and other vices of the high priestes and cleargie. Matth.27. Luke.23.

For as our sauiour Christe testifieth, that those who crucified hym, wyst not what they dyd: so doeth the holy apostle saint Paul say, If they had knowen, yf they had not ben ignozaunt, they woulde neuer haue crucified the Lorde of glozy: but they knewe not what they dyd. Our sauiour Christe hym selfe also forewed that it should come to passe by ignozaunce, that those who shoulde persecute and murther his true apostles and disciples, shoulde thinke they dyd God acceptable sacrifice, and good seruice: as it also is verified euen at this day. And in this ignozaunce haue the bysshops of Rome kept the people of God, specially the common sort, by no meanes so much, as by the withdrawyng of the wozde of GOD from them, and by keeping it vnder the vale of an vnknowen straunge tongue. For as it serued the ambitious humour of the bysshops of Roume, to compell all nations to vse the naturall language of the citie of Rome, where they were bysshops, whiche shewed a certaine acknowledging of subiection vnto them: so yet serued it much more their craftie purpose, therby to keepe all people so blinde, that they

Luke.23.e.34.

i.Cor.2.b.8.

Iohn.15.d.21.&16.c.23.

not

not knowing what they prayed, what they beleued, what they were commaunded by GOD, myghte take all their commaundementes for Gods. For as they woulde not suffer the holy scriptures or Churche seruice to be vsed or had in any other language then the latine: so were very few euen of the most simple people, taught the Lordes prayer, the articles of the fayth, and the ten commaundementes, other wyse then in latine, whiche they vnderstoode not: by whiche vniuersall ignorance, all men were readie to beleue what soeuer they saide, & to do whatsoeuer they cõmaunded. For to imitate ỹ apostles phrase: If the Emperours subiectes had knowen out of Gods worde their dutie to their prince, they would not haue suffered the bysshop of Rome to perswade them to forsake their soueraigne lord the Emperour against their oth of fidelitie, and to rebell against hym: onlye for that he cast Images (vnto the which idolatrie was committed) out of the Churches, whiche the bysshop of Rome haue them in hande to be heresie. Yf they had knowen of Gods worde but as much as the ten commaundementes, they shoulde haue founde that the bysshop of Rome was not onlye a traytour to the Emperour his leige lord, but to God also, and an horrible blasphemer of his maiestie, in calling his holy worde and commaundement heresie: and that whiche the bysshop of Rome toke for a iust cause to rebell against his lawfull prince, they myghte haue knowen to be a bubbling and tro-

Si cognouissent.

Gregorius. 2. & 3. Anno domini. 726. &c.

In the second commaundement.

pling

pling of his moſt haynous wickednesse, heaped with horrible impietie and blaſphemie. But leſt the poore people ſhoulde knowe to much, he woulde not let them haue as muche of Gods worde, as the ten commaundementes wholly and perfectly, withdrawing from them the ſecond commaundement, that bewrayeth his impietie, by a ſubtill ſacrilege. Had the Emperours ſubiectes likewiſe knowen, and ben of any vnderſtanding in Gods worde, would they at other tymes haue rebelled againſt their ſoueraigne Lorde, and by their rebellion haue holpen to depoſe hym, only for that the Biſhop of Rome dyd beare them in hande, that it was ſymonie & hereſie to, for the Emperour to geue any eccleſiaſtical dignities, or promotiõs to his learned Chaplaines, or other of his learned cleargie, which al chriſtiã Emperors before hym had done without controlemẽt: would they, I ſay, for that the biſhop of Rome bare them ſo in hande, haue rebelled by the ſpace of more then fourtie yeres together againſt hym, with ſo much ſhedyng of chriſtiã blood, & murther of ſo many thouſandes of Chriſtians, & finally haue depoſed their ſoueraigne Lord, had they knowen, and had in Gods worde any vnderſtanding at all? Specially had they knowen that they dyd all this to pluche from their ſoueraigne Lorde, and his ſucceſſours for euer their auncient right of the Empire, to geue it vnto the Romiſhe Cleargie, and to the Biſhop of Rome,

Henricus. 4.

Gregorius. 7. Anno domini. 1076.

Paſchalis. 2. An. 1099.

that he myght for the confirmation of one Archbyshop, and for a Romishe ragge, whiche he calleth a Paule, scarce worth twelue pence, receaue many thousand crownes of golde, and of other byshops lyke wyse great summes of money for their bulles, whiche is symonie in deede: woulde, I say, christian men & subiectes by rebellion haue spent so muche Christian blood, and haue deposed their naturall, most noble, and most valiaunt prince, to bryng the matter finally to this passe, had they knowen what they dyd, or had any vnderstanding in Gods worde at all? And as these ambitious blurpers the byshops of Rome haue ouerflowed all Italie and Germanie with streames of Christian blood, shed by the rebellions of ignoraunt subiectes against their naturall lordes the Emperours, whom they haue styrred thervnto by suche false pretenses: so is there no countrey in Christendome, whiche by their lyke meanes and false pretenses, hath not ben ouersprinkled with the blood of subiectes by rebellion agaynst their naturall soueraignes, styrred vp by the same byshops of Rome.

Kyng Iohn.

And to vse one example of our owne countrey: The Byshop of Rome dyd pyke a quarell to kyng Iohn of Englande, about the election of Steuen Langton to the bishoprike of Canterburie, wherein the kyng had auncient ryght, beyng vsed by his progenitours, all Christian kynges

kynges of Englande before hym, the Bysshop of Rome hauing no right, but had begun then to vsurpe vpon the kynges of Englande, and all other Christian kinges, as they had before done against their soueraigne lordes the Emperours: proceedyng euen by the same wayes and meanes, and like wise cursing kyng Iohn, and discharging his subiectes of their othe of fidelitie vnto their soueraigne lorde. Nowe had Englishmen at that tyme knowen their dutie to their prince set forth in Gods worde, woulde a great meanie of the nobles, and other Englishmen, naturall subiectes, for this soraigne and vnnatural vsurper his sayne curse of the kyng, and for his faygned discharging of them of their othe of fidelitie to their naturall lorde, vppon so falender as no grounde at all, haue rebelled against their soueraigne lorde the kyng? woulde englishe subiectes haue taken part against the kyng of Englande, & against Englishmen, with the frenche kyng and frenchmen, being incensed against this Realme by the bysshop of Rome? woulde they haue sent for, and receaued the Dolphin of Fraunce with a great armie of frenchmen into the Realme of England, would they haue sworne fidelitie to the Dolphin of Fraunce, breaking their othe of fidelitie to their naturall lorde the kyng of England, and haue stande vnder the Dolphins banner displayed against the kyng of Englande? woulde they haue expelled their soueraigne Lorde the kyng of Englande

Innocentius. 3.

Philip Frenche kyng.

Lewes Dolphin of Fraunce.

out of London the chiefe citie of England, and out of the greatest part of Englande, vpon the Southside of Trent, euen vnto Lincolne, and out of Lincolne it selfe also, and haue deliuered the possession thereof vnto the Dolphin of fraunce, whereof he kept the possession a great whyle: woulde they being Englishemen haue procured so great shedding of English blood, and other infinite mischiefes and miseries vnto Englande their naturall countrey, as dyd folowe those cruell warres and traiterous rebellion, the fruites of the bishop of Romes blessinges: would they haue driuen their naturall Soueraigne Lorde the king of Englande to such extremitie, that he was inforced to submit him selfe vnto that foraigne false vsurper the bishop of Rome, who compelled him to surrender vp the crowne of England into the handes of his legate, who in token of possession kept it in his handes diuers dayes, & then deliuered it agayne to kyng John vpon that condition, that the kyng and his successours kynges of Englande shoulde holde the crowne and kyngdome of Englande of the bishop of Rome and his successours, as the vassalles of the sayde bishops of Rome for euer: in token whereof the kynges of Englande shoulde also pay an yerely tribute to the sayd bishop of Rome as his vassals and liege men: woulde Englishemen haue brought their Soueraigne lorde, and naturall countrey into this thraldome & subiection to a false foraigne vsurper, had they knowen and

Pandolphus.

had

had any vnderstandyng in Gods worde at all? Out of the which most lamentable case, & most miserable tyrannie, rauenye, and spoyle of the most greedie Romish wolues ensuing hereupon, the kynges and Realme of Englande could not rid them selues by the space of many yeres after: the bysshop of Rome by his ministers continually not onlye spoyling the Realme and kynges of Englande of infinite treasure, but also with the same money hyring and maintenyng forraigne enemies against the Realme and kynges of Englande, to kepe them in such his subiection, that they shoulde not refuse to pay whatsoeuer those vnsaciable wolues dyd greedely gape for, and suffer what so euer those most cruell tyrauntes woulde lay vpon them. Would Englishe men haue suffered this? would they by rebellion haue caused this trowe you, and al for the bishop of Romes cauteleile curse, had they in those dayes knowen, & vnderstanded, that God doeth curse the blessinges, & bleile the cursinges of such wicked blurping bishops and tyrauntes: as it appeared after warde in kyng Henry the eyght his dayes, and kyng Edwarde the first, & in our gracious Soueraignes dayes that nowe is, where neither the Popes curses, nor gods manifolde blessinges are wanting. But in kyng Johns tyme the bysshop of Rome vnderstanding the brutte blindnes, ignorance of Gods word, and superstition of Englishe men, and howe much they were enclined to worship the babylonicall beast of Rome, and

See the actes of parliament in king Edwarde the thirde his dayes.

Malach. 2.

to feare all his threatninges, & causeles curses, he abused them thus, and by their rebellion brought this noble Realme, and kynges of Englande vnder his most cruell tyranny, and to be a spoyle of his most vile and vnsaciable couetousnes and rauenie, for a long, & a great deale to long a time. And to ioyne vnto the reportes of histories, matters of later memorie, coulde the byshop of Rome haue raysed the late rebellions in the North and west countreys in the tymes of kyng Henry and kyng Edwarde our gratious Soueraignes father & brother, but by abusing of the ignoraunt people? Or is it not most euident that the Byshop of Rome hath of late attempted by his Irish Patriarkes and byshops sent from Rome with his bulles (whereof some were deprehended) to breake downe the barres and hedges of the publique peace in Irelande, only vpon confidence easyly to abuse the ignoraunce of the wylde Irishe men? Or who seeth not that vppon lyke confidence yet more lately he hath likewyse procured the breache of the publique peace in Englande (with the long and blessed continuaunce whereof he is sore greeued) by the ministery of his disguised chaplaines, creeping in lay mens apparel into the houses, and whispering in the eares of certayne Northen borderers, being men most ignoraunt of their dutie to GOD and their prince of all people of the Realme, whom therefore as most meete and redie to execute his intended purpose, he hath by the saide

ignoraunt malle prieſtes, as blynde guydes leadyng the blynd, brought thoſe ſeely blynde ſubiectes into the deepe dytche of horrible rebellion, damnable to them ſelues, & very daungerous to the ſtate of the realme, had not God of his mercy miraculouſly calmed that raging tempeſt, not only without any ſhipwracke of the comon wealth, but almoſt without any ſhedding of Chriſtian & Engliſhe blood at al. And it is yet much more to be lamented, that not only common people, by ſome other youthful or vnſkilfull princes alſo, ſuffer them ſelues to be abuſed by the byſhop of Rome his cardinalles and byſhops, to the oppreſſing of Chriſtiannen their faithfull ſubiectes, eyther them ſelues, or els by procuring the force and ſtrength of Chriſtian men, to be conueyed out of one countrey, to oppreſſe true Chriſtians in an other countrey, and by theſe meanes open an entrie vnto Moores and Infidels, into the poſſeſſion of chriſtian realmes and countreys: other chriſtian princes in the meane tyme, by the biſhop of Romes procuryng alſo, beyng ſo occupied in ciuil warres, or ſo troubled with rebellions, that they haue neither leyſure nor habilitie to conferre their common forces to the defence of their felowe chriſtians againſt ſuch inuaſions of the common enemies of chriſtendome, the Infidels and miſcreantes. woulde to God we myght only reade and heare out of hiſtories of the olde, and not alſo ſee and feele theſe newe & preſent oppreſſions of chriſtians, rebellions

of subiectes, effusion of christian blood, destruction of christian men, decay and ruyne of Christendome, increase of paganitie, most lamentable and pitifull to beholde, beyng procured in these our dayes, as well as in tymes past, by the bishop of Rome and his ministers, abusing the ignorance of gods worde, yet remaynyng in some christian princes & people. By which sowre and bitter fruites of ignorance, al men ought to be moued to geue eare and credite to Goddes worde, shewyng, as moste truely, so moste playnely, howe great a mischiefe ignorance is, and agayne howe great and howe good a gyft of God knowledge in Gods worde is. And to begyn with the clergie, who though they do bragge nowe, as dyd sometime the Iewyshe clergie, that they can not lacke knowledge: yet doth God by his holy prophetes both charge them with ignorance, and threaten them also, for that they haue repelled the knowledge of Gods worde and lawe from them selues, and from his people, that he wyl repell them, that they shalbe no more his priestes. God lykewyse chargeth princes as well as priestes, that they would endeuour them selues to get vnderstandyng and knowledge in his worde, threatnyng his heauy wrath and destruction vnto them, yf they fayle therein. And the wyse man sayth to all men vniuersally, princes, priestes, and people: where is no knowledge, there is no good, nor healthe to the soule, and that all men be vayne in whom is not

Ier.18.c.18.

Eze.7.g.26.

Osee.4.b.6.

Psalm.2.

Prouerb.19.

Sapience.13.

not the knowledge of God and his holy worde: That they who walke in darknes, wot not whither they go: and that the people that wyl not learne, shall fall into great mischeefes, as dyd the people of Israel: who for their ignorance in Gods worde, were first ledde into captiuitie: & when by ignorance after ward, they woulde not knowe the tyme of their visitation, but crucified Christ our sauiour, persecuted his holy Apostles, and were so ignorant and blynde, that when they dyd most wickedly and cruelly, they thought they did God good and acceptable seruice (as do many by ignorance thynke euen at this day) finally, through their ignorance & blindnes, their countrey, townes, cities, Hierusalem it selfe, and the holy temple of God, were all moste horribly destroyed, the most chiefest part of their people slayne, and the rest ledde into most miserable captiuitie. For he that made them, had no pitie vpon them, neither woulde spare them, and all for their ignorance. And the holye scriptures do teache that ỹ people that will not see with their eyes, nor heare with their eares, to learne, and to vnderstand with their heartes, can not be conuerted, and saued. And the wicked themselues, being damned in hell, shall confesse ignorance in Gods worde to haue brought them thereunto, saying: We haue erred from the way of the truth, and the lyght of rygh teousnesse hath not shined vnto vs, and the sunne of vnderstanding hath not ryssen vnto vs: we haue wearied

Prouerb. 17. Ephes. 4. Iohn. 12. Esai. 5. c. 13.

Luk. 19. g. 44. & 23. e. 34. Actes, multis locis. Iohn. 16. a. 2.

Esai. 27. Osee. 4. Baruch. 3.

Esai. 6. c. 9. Matth. 13. b. 14. 15. Ioh. 12. f. 40. Sapi. 5.

our selues in the way of wickednesse and perdition, and haue walked cumberous and crooked wayes: but the way of the Lorde, haue we not knowen. And as wel our sauiour him selfe, as his apostle sainct Paul do teache, that the ignorance of Gods word commeth of the deuil, is the roule of all errour, & misiudging (as saieth one with ignorant subiectes, who can rather espie a litle mote in the eye of the prince, or a counseller, then a great beame in their owne) & vniuersally it is the cause of al euil, & finally, of eternall damnation: Gods iudgement being seuere towardes those, who when the light of Christes Gospell is come into the worlde, do delight more in darknesse of ignorance, then in the light of knowledge in Gods worde. For al are commaunded to reade, or heare, to searche and studie the holy scriptures: and are promysed vnderstanding to be geuen them from god, yf they so do: all are charged not to beleue eyther any dead man, nor yf an angell shoulde speake from heauen, much lesse yf the Pope do speake from Rome against or contrary to the worde of GOD, from the whiche we may not decline neither to the ryght hande nor to the left. In Gods worde Princes must learne how to obey GOD: and to gouerne men: in Gods worde subiectes must learne obedience both to GOD and their Princes. Old men and young, riche, and poore, al men and women, al estates, sexes and ages, are taught their seuerall duties in the worde of God. For the worde of God is

Mat. 13. c. 19. 2. Cor. 4. a. 3. 4.

Matth. 7.

Iohn. 3.

Math. 11. b. 15. & 13. a. 9. f 43. Luk. 8. a. 8. Iohn. 5. f 39. Psalm. 1. Mat. 7. b. 7. Luk. 11. b. 9. Luk. 16. g. 30. 31. Gal. 1. b. 8. Deut. 5. d. 32. 33. Deut. 17. c. 14. 15. &c. Rom. 13. 1. Pet. 2. Psal. 118.

bryght

bright, geuing lyght vnto all mens eyes: the shining lampe directing all mens pathes, and steppes. Let vs therefore awake from the sleepe and darkenesse of ignorance, and open our eyes that we may see the lyght, let vs ryse from the workes of darknes, that we may escape eternal darknesse, the due reward thereof: and let vs walke in the lyght of Gods worde whyles we haue light, as becommeth the children of light, so directing the steps of our liues in that way whiche leadeth to light & lyfe euerlasting, that we may finally obtayne and enioy the same: which GOD the father of lyghtes, who dwelleth in light incomprehensible, and inaccessable, graunt vnto vs through the light of the worde our sauiour Iesus Christ, vnto whom with the holy ghost one most glorious GOD, be all honour, prayse, and thankes geuing for euer and euer. Amen.

Psal.18. & 118. Eph.5.c.14. 1.Thes.5.a. 4.5.

Iohn.12.e. 35.36.

Iacob.1.c.17. 1.Tim.6.d 16.

Iohn.3.

¶ A thankes geuing for the ſuppreſſion of the laſt rebellion.

HEauenly and moſt merciful father, the defedour of thoſe that put their truſt in thee, the ſure fortreſſe of all thoſe that flee to thee for ſuccour: who of thy moſt iuſt iudgementes for our diſobedience and rebellion againſt thy holy word, and for our ſinfull and wicked liuing nothing anſwering to our holy profeſſion, wherby we haue geuen an occaſion that thy holye name hath ben blaſphemed amongſt the ignoraunt, haſt of late both ſore abaſhed the whole Realme and people of Englande with the terrour and daunger of rebellion, thereby to awake vs out of our dead ſleepe of careleſſe ſecuritie: and haſt yet by the miſeries folowyng the ſame rebellion more ſharply puniſhed part of our countrey men, and Chriſtian brethren, who haue more nerely felt the ſame: and moſt dreadfully haſt ſcourged ſome of the ſeditious perſons with terrible executions, iuſtly inflicted for their diſobedience to thee, and to thy ſeruaunt their Soueraigne, to the example of vs all, and to the warnyng, correction, and amendement of thy ſeruauntes, of thyne accuſtomed goodneſſe, turnyng alwayes the wickedneſſe of euill men to the profite of them that feare thee: who in thy iudgementes remembring thy mercie, haſt by thy aſſiſtaunce geuen the victorye to thy ſeruaunt our Queene, her true

true nobilitie, and faithfull ſubiectes, with ſo litle, or rather no effuſion of Chriſtian blood, as alſo myght iuſtlye haue enſued, to the exceedyng comfort of all ſorowfull Chriſtian hearte, and that of thy fatherly pitie, and mercifull goodneſſe only, and euen for thyne owne names ſake, without any our deſert at all. VVherefore we render vnto thee moſt humble and hartie thankes for theſe thy great mercies ſhewed vnto vs, who had deſerued ſharper puniſhmēt, moſt humbly beſeching thee to graunt vnto all vs that confeſſe thy holy name, and profeſſe the true & perfect religion of thy holye Goſpell, thy heauenly grace to ſhewe our ſelues in our liuing accordyng to our profeſsion: that we truely knowyng thee in thy bleſſed word, may obediently walke in thy holy commaundementes, and that we being warned by this thy fatherly correction, do prouoke thy iuſt wrath agaynſt vs no more: but may enioy the continuaunce of thy great mercies towarde vs, thy ryght hande, as in this, ſo in all other inuaſions, rebellions, & daungers, continually ſauing and defendyng our Churche, our Realme, our Queene and people of Englande, that all our poſteritie enſuing, confeſsing thy holy name, profeſsing thy holy Goſpell, and leadyng an holye lyfe, may perpetually prayſe and magnifie thee, with thy onlye ſonne Ieſus Chriſte our ſauiour, and the holy Ghoſt, to whom be all laude, prayſe, glory, and Empyre for euer and euer.

AMEN.

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